

THE
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ART. I. *The History of Great Britain during the Reign of Queen Anne. With a Dissertation concerning the Danger of the Protestant Succession; and an Appendix, containing Original Papers.* By Thomas Somerville, D. D. F. R. S. E. one of his Majesty's Chaplains in Ordinary, and Minister at Jedburgh. 4to. 574 pages. Price 1l. 5s. Strahan. 1798.

THE reign of Queen Anne affords abundant scope for the exercise and display of the talents of the most accomplished historian. The various and splendid victories of Marlborough are worthy the pen of Cæsar, and Tacitus or Gibbon would not have disdained to delineate the characters of Harley, Somers, and St. John. The union of the two kingdoms of England and Scotland, of which our judgment must now be regulated by the consequences which have followed it, is a topic of seasonable meditation, and demands for its discussion a mind framed upon the most enlightened principles of policy and justice; whilst the religious phrenzy which agitated this country, under the guidance of Sacheverel, offers plentiful food for the scepticism of Hume, and the wit of Voltaire. Indeed this reign furnishes such a mass of materials, which under the hand of genius, might rise into a mighty fabric of various and magnificent effect, that although many men of respectable talents have already wrought them into form, the public has not yet acknowledged the accomplishment of that labor with which the achievements of this period have taxed the literature of succeeding times.

The name of the Queen, a weak and insignificant character, serves as a term to distinguish this eventful period, as the name of a day, or of a month, distinguishes some limited time: but like such a name, she herself impressed no character upon the times, and it is owing merely to a local connection, that the name of Anne has become familiar to the voice of fame: she was the tool of maids of honor and of priests. And, indeed, we may safely say that the time shall arrive, in which philosophers shall write history for philosophers to read, the greater part of the records of this period, will be perused with alternate

feelings of indignation and of scorn. The talents of Marlborough will still be admired; but that admiration will be checked by the consideration that they were employed to no valuable end, that he directed a storm distinguishable only for its destructive force, and that he was himself actuated solely by a principle of self-aggrandizement. When a sense of justice and humanity shall guide the pen of the historian, Marlborough will be painted as the presiding genius of a council, which determined upon *unnecessary war*, a war which ended, after ten campaigns, in a pacification in which its ostensible object was completely abandoned. The splendid abilities of St. John will be allowed, but no terms of execration will be thought too severe for the man, who, born to direct the genius of Pope, could stoop to employ for the base purposes of a crooked policy, the pen and the tongue of the contemptible Sacheverel. The bickerings, the intrigues, foreign and domestic, of the ruling factions in this reign, will constantly exasperate with indignation, or inspire with contempt, the heart which feels for the *general good*, and acknowledges, what all know, that the end of government is the benefit of the *people*. Still the events of this reign are pregnant with instruction. They display talents which the finest pen might be proud to describe, and they exhibit a baseness in the application of these talents, from which the philanthropic historian might extract a lesson of improvement for all generations.

Our author conceives, that he enters upon his work with more various helps, and more authentic documents than his predecessors have enjoyed. The reader shall hear him on this subject.

Pref. p. viii.—‘To her Grace the Duchess of Buccleugh, I am indebted for the use of many volumes of original manuscripts collected by the Duke of Shrewsbury, containing several state-papers, and some hundred letters, mostly political, and written by persons, who were conspicuous actors in public life, during the reigns of King Charles II, King James II, King William, and Queen Anne.

‘The Earl of Hardwicke, upon my design being communicated to him, with a frankness which enhances every favour, transmitted to me copies of letters from the Earl of Godolphin, Mr. Harley, Lord Halifax, and the Duke of Marlborough, which made a part of the collection of the late Earl of Hardwicke, who was himself distinguished as an example and patron of literary research. The letters of the Earl of Godolphin and Mr. Harley give an insight into the disputes of the cabinet, which produced the changes in administration at the end of the year 1707; those from Lord Halifax refer to his embassy to the court of Hanover in 1706, and the project of the barrier treaty; the Duke of Marlborough’s, dated 1711, to the state of the war, and the defence of his own conduct.

‘The Townshend, Orford, and Walpole papers, have furnished me with a variety of authentic documents concerning important transactions, both in England and on the continent.

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* The Townshend papers contain almost the whole correspondence, between the British cabinet and the plenipotentiaries, relative to the negotiations at the Hague 1709, and at Gertruedenberg 1710; and to the scheme and progress of the barrier treaty. They contain also a part of the correspondence between Mr. St. John, Lord Townshend, Mr. Boyle, and Lord Dartmouth, upon the subject of the armed neutrality, and the conduct of the allies during the war; and, occasionally, illustrate coincident political transactions.

* The Orford and Walpole collection consists of extracts from the journals of the residents at foreign courts, and several of their letters, disclosing circumstances respecting the state of the confederacy, and the temper and interests of its members, which have not hitherto been known or attended to. The letters of Generals Stanhope, Carpenter, and Wade, and extracts from their journals in Spain, also included in this collection, throw great light upon military affairs in that quarter.

* For the communication of the extracts and letters from the Orford and Walpole papers, I am entirely indebted to the kindness of the Reverend William Coxe, whose literary merits have long stood high in the public esteem. Having heard accidentally of my being engaged in writing the History of the Reign of Queen Anne, from a partiality extremely flattering to me as an author, in which character alone I was known to him, he voluntarily offered me every assistance in his power to forward my undertaking; and, with the consent of the noble proprietors, sent me the above-mentioned papers, which he had collected among the materials for his Memoirs of Sir Robert Walpole. He has also favoured me with copies of a few letters from the Earl of Peterborough, written from Vienna and Venice in 1711; and anecdotes and miscellaneous papers, which have been useful in the prosecution of my design. Superior to that mean, engrossing spirit, which often debases persons who are ambitious of literary fame, my liberal friend, in the course of a long correspondence, has imparted to me every information conducive to the improvement of my work, with as much zeal and anxiety as if his own reputation and interest had been involved in my success.

* To the late Sir John Clerk of Pennycuik, I owe great obligations for access to the manuscripts composed by his grandfather, Sir John Clerk. Sir John was a member of the Scottish parliament at the time of the union; and devoted himself, with assiduous application, to the study of the momentous questions then in agitation. To the accomplishments of a scholar and antiquary, he added an accurate knowledge of the history and constitution of Scotland. He was highly esteemed and much consulted by the Duke of Queensbury, her majesty's commissioner in the Scottish parliament; and published some excellent treatises for explaining the scheme of the union, and refuting the objections of its ignorant and factious opposers. Besides these publications, Sir John left several valuable manuscripts. Those which I have inspected, as particularly suitable to my purpose, are short journals of the proceedings of the Scottish parliament while the union was depending; observations on Lockhart's Memoirs; and a testamentary memorial for the instruction of his own family, giving a concise and perspicuous account of the

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treaty;

treaty; and, after the experience of more than thirty years, comparing its effects with the presages and expectations, both of its abettors and opposers, at the time of its formation. From these materials, fraught with private anecdotes, and marked descriptions of the conduct of parties, and the characters and intrigues of their leaders, I am able to treat of Scottish affairs with greater precision and certainty than former historians, who, for want of better sources of information, have implicitly relied upon annals and memoirs, of which the authors are unknown.

‘To obtain the purest information concerning parliamentary proceedings in Scotland, I have had recourse to the original records in the Register Office at Edinburgh; and for an account of ministerial transactions there, to the minutes of the Scottish privy council, deposited in the office of the justiciary court. With respect to important state affairs of both kingdoms, I have been furnished with copies of the original vouchers from the Paper Office in London.’

This account of the documents which our author has been able to procure, in addition to every printed book and pamphlet on the subject, which he says he has read, must give every reader great expectations, that the work will display a merit beyond the reach of any other which has handled this part of British history.

We think it must be allowed that in his detail of facts, Dr. S. has been more circumstantial than any of his predecessors who have occupied the same ground. This observation we think, applies particularly to the military history of this period, and to the history of the state of Scotland, and of the parties which had influence in that country, at the moment of the union. Should any one be surprised to hear that our author, a minister of the church of Scotland, has been more than commonly particular in his detail of military transactions, he is informed in the preface, that that part of the work before us, has been submitted to the perusal and correction of some military men, with whom Dr. S. is intimately acquainted. We must not omit to remark that in the account of the transactions which led to the union of the two kingdoms, although the author has with great care described the agents and the state of the country, he has not enriched his work with any of those philosophical reflections which so well become the historian who looks forward to ‘the manhood of nations.’

The character of Fletcher, calculated to inspire the coldest mind with enthusiasm,—the most accomplished orator which his country ever bred, our author treats with distant civility, and even studies to represent him as a visionary unworthy of any estimation. Dr. S. makes high pretensions to the character of an *impartial* historian, but we cannot accord to him that praise, when he treats of the union.

We wish, too, that the account here given of the convocation, had been intermixed with reflexions worthy of the philosophical

sophical spirit of the age in which we live. The account is well connected, but tame, spiritless and unimpressive.

Anxious to do full justice to our author, we shall endeavour to extract the fairest specimen of the execution of his work, and shall then offer some remarks upon the execution in general, and the ability of the historian.

P. 251.—'The accomplishments of a courtier and statesman the duke of Marlborough possessed in a degree inferior to none of his contemporaries, while his military talents raised him far above all rivalry and competition. The natural advantages of a fine figure and dignified mien, embellished with all the graces of the court, to which he was introduced at an early stage of life, before his more useful qualifications were discovered, made Lord Churchill the first object of notice and admiration in every polite circle. While these exterior excellencies recommended him as the fittest person to be employed on business of compliment at foreign courts, his fascinating address, his political knowledge, and his acute penetration into characters, rendered him the most able and successful negotiator in the more weighty affairs of state.

'The early proficiency of Lord Churchill in every branch of warlike science, and his meritorious exploits in the station of a subaltern commander, had excited a general expectation of his ascending to distinguished superiority in the line of his profession*. The history of ten eventful campaigns demonstrated, that nothing was expected from him which he did not perform; and that there was not a single accomplishment of a general, in which he did not excel. His comprehensive and various capacity was equally adapted to complicated and detached objects. In the several departments of plan and stratagem, and of enterprise and action, he was alike successful. The general arrangement of the campaign, and the dispositions which he made in the day of battle; his choice of ground; his composure and presence of mind in the heat of an engagement, his improvement of victory, and his ready expedients under bad fortune, for a defeat he never knew, were all evidences of such diversity of talents, and such a stupendous pitch of military genius, as never have been surpassed by those of the greatest commanders in ancient or modern times.

'The professional conduct of the duke of Marlborough exhibits the most favourable view of his virtue as well as of his genius. Among the various hostile operations which he directed, during so long a service, no example occurs of any propensity to wanton severity. He was a merciful and generous conqueror, and studied, more than any commander before his time, to reconcile the affections of vanquished states by kindness and lenity; and to mitigate the sufferings of his prisoners, by providing them with medicine, attendance, and every palliative of which their situation could

* Captain Churchill was distinguished among the English auxiliaries in the service of Holland, 1672. His military skill and bravery attracted the notice of the marshal Turin, who predicted his future greatness. *Biographia Britannica. Life of Churchill.*

admit. Thus far we admire and praise: but, as all human characters are imperfect, so it cannot be denied, that the admirable endowments, and good dispositions of the Duke of Marlborough, were counterbalanced by a more than common alloy of meanness and depravity. Self-interest was his ruling passion, and when its object interfered, perverted his talents, and degraded his conduct.

His ingratitude to king James, political prejudices apart, will be condemned by every feeling and honourable heart. If he ever afterwards felt any kind inclinations towards the person or family of his unfortunate benefactor, they were quickly controlled by motives of party resentment, or personal aggrandizement; which, notwithstanding renewed professions of his attachment to them, rendered him the principal instrument of confirming their exile and degradation.'

The compliment paid in the above to the *humanity* of the Duke of Marlborough we call upon the author to reconcile with the following account of the conduct of the army of the allies which he commanded.

p. 65.—'The victorious army avenged the defection of the elector of Bavaria, by laying waste the property of his guiltless subjects, and completed the humiliation of his family by compelling the electress his wife to resign Bavaria to the emperor, and to restore all the places the elector had conquered in Tirol. The promise of the emperor's protection, with a small pension out of the revenue of Munich, the fortifications of which were razed, and a guard of four thousand men, were the only compensation she could obtain for these mortifying sacrifices*.'

We shall give one more extract before we proceed to make some observations upon the general execution of the work, because it closes our author's account of the conclusion of the war conducted on the part of the allies by the Duke of Marlborough, and because it involves a subject which has held a high place in all the modern systems of European policy—the practice of making war to preserve the balance of power.

p. 506.—'There is not, perhaps, in the record of ages, a more striking example of the blindness and fatality of human policy, than that under consideration. A confederacy is formed for adjusting the political balance of Europe, agreeably to a specific plan, concerted and approved by the aggregate wisdom of various states; that plan is prosecuted at the expence of not less than a million of lives, and of incalculable, attendant calamities. The desire of the belligerent confederates is at length on the point of accomplishment, their object is just brought within reach, when behold, its complexion is changed :

* * Lediard, vol. i. p. 298. Barré, tom. x. p. 453. One hundred and fifty towns were pillaged and burnt in Bavaria, including those which were destroyed after the battle of Schellenberg. The papers, plate, and valuable furniture of the elector, were carried to Vienna. The nobility were disarmed and plundered, and exorbitant taxes were imposed upon the people. Soldiers were quartered in all the parishes during the winter, and lived at discretion.'

it appears pregnant with the very mischiefs which it was intended to prevent; and the attainment of it would be ruin certain, and irretrievable. Thus, frustrating, by events unforeseen and unexpected, plans of policy, formed upon the most specious grounds of wisdom, and perhaps of justice, providence admonishes the rulers of nations to lay a greater stress, than they are inclined to do in the moment of resentment and alarm, upon those casual events, which may change the nature and quality of the objects pursued; and upon the intervening means by which they must necessarily be acquired.

So fruitless, in our author's estimation, was this war, in securing the object for which it was undertaken, and so fatal to the happiness of millions!

The application of these observations obviously extends itself to the conduct of England at the beginning of this century, in making continual war upon the continent under the same pretence, that of settling and preserving the balance of power; the principle of which constitutes a topic well worthy of the philosophical historian. This fatal war of ten years was, according to the testimony of our author, wholly unproductive: it was intended, at first, to prevent the crowns of France and Spain from falling into the sole possession of the family of the Bourbons; and the deluded people, who support all wars without deriving benefit from any, were told, that if the Bourbons possessed these two crowns, the LIBERTIES OF EUROPE would be for ever lost. Without inquiring what was then meant by the *liberties of Europe*, history shews us these two crowns, soon after this period, in actual possession of the Bourbons, and presently—divided against each other, to the eternal confusion of those who had foretold that the extinction of the *liberties of Europe* would be the consequence of the event.

Before war be again made to preserve the balance of power in Europe, let it be defined what is meant by such *balance*. When the politician attempts to define it, it will be seen to be of a nature so fluctuating that it can never be secured by war, and dependent upon circumstances which war can neither regulate nor controul. Away then with this jargon, fit only for the infancy or the idiocy of nations. If war must be made, let it be made to correct *an existing evil*, not to prevent a *possible one*. The beginning of this century was employed in *wars of speculation*: future historians will describe the principles of the wars which agitate its close.

This work is not written in the style of genius; neither is it entirely free from grammatical inaccuracies. In the sixtieth page we have the following sentence:

'In order to understand the dispositions made by the Duke of Marlborough for attacking the enemy, it is necessary to be acquainted with theirs, to which *it* was adapted with wonderful skill and foresight.' If the pronoun *it* refer to dispositions, the grammar is bad; if it be supposed to refer to *attack*, the

sentence is imperfect, as the word *attack* occurs not in it. In any case the sentence is awkward, ungrammatical, and incomplete; and we do not find that it is corrected in the errata. Soon afterwards we find our author guilty of a fault, for which a matchless historian has, with a much better ground of apology, been judiciously censured by one of the first of critics.

"Sometimes in his (Mr. Gibbon's) anxiety to vary his phrase he becomes obscure; and instead of calling his personages by their names, defines them by their birth, alliance, office, or other circumstances of their history. Thus an honest gentleman is often described by a circumlocution, lest the same word should be twice repeated in the same page*."

Dr. S., without any pretensions to the elegance of Gibbon, and without the design of avoiding what might be inelegant, has, in the beginning of a chapter (page 75) described, without naming, the bill against occasional conformity, nor does he name it at all in this part of the book, before he passes on to other subjects. This is a serious fault, and increases much the trouble of the reader, without recompensing him by any addition of either light or entertainment.

We have noticed, moreover, frequent expressions and constructions to which we can by no means allow the merit of classical propriety. The style is, in general, heavy and unharmonious, destitute alike of the copiousness and richness of Robertson and Gibbon, and of the careless beauties of Hume. Dr. S. to the correctness of minute narration, has not added those embellishments which fascinate the imagination. He can draw a likeness of his hero, but he makes not the canvass speak.

But the charge of tameness is not the only one to which we think our author is liable; we have perceived in him a defect less pardonable in an historian, the want of a *philosophical spirit*. Rousseau has said that Machiavel's political work is the book of republicans. History, which has been represented as the instructor of kings, shall at length be the preceptor of the people; and it is therefore above all things necessary, that it should be written by the pen of philosophy. Our author's remarks exhibit not that profundity of research, which penetrates into causes, and develops the springs of action. He tells his tale; but he neither deduces his own moral from it, nor makes the reader sufficiently intimate with the original principles of its machinery to be able to draw it for himself. He has not portrayed the deformity of corruption in colors sufficiently striking. He has not exposed the odiousness of intrigue in language sufficiently forcible and pointed. He has detailed the symptoms of disease, but not exposed the ever active cause. Dr. S. is more fit to be the

* Porson's Letter to Travis.

continuator of Henry, than to adorn the transactions of a short and interesting period; and we heartily wish that he were thus employed. After all, in minuteness of detail, in the circumstantial register of facts, in extent and accuracy of information, we think the history before us the best which has appeared of the reign of Anne. This, however, is not great praise, for our author was assisted by the labors of all who had before cultivated the same field, and had the advantage besides of communications and mss. unknown by his predecessors.

Subjoined to this history is a dissertation concerning the danger of the protestant succession. The dissertation is heavy and pointless; the conclusion of the author we shall give in his own words.

P. 592.—‘ I do not mean, from these observations to assert, that all the Tories, or that all the members of administration, were free from a predilection for the hereditary line of succession, or that some of them did not even ardently wish for its restoration; but what I have endeavoured to establish, is this, that there was no plan concerted or agreed to by the tory ministers, collectively, in the last years of the queen, for defeating the protestant settlement; that there is no evidence in support of any charge, to the same effect, against individuals who were in trust under government; that, with respect to the case of the premier, though specious at first view, it fails upon thorough investigation; and that he stands acquitted by the explicit testimony of witnesses, whose authority is decisive in the point at issue.’

ART. II. *Wood's General View of the History of Switzerland, &c.*
[Concluded from p. 220 of the preceding number.]

WE proceed in our analysis of the second part of this volume. Ch. I contains an account of the revolution in Geneva in 1789, occasioned by an unseasonable edict for raising the price of bread; when, after a struggle between the magistrates and the people, the former consented to repeal the most obnoxious articles in the Constitution of 1782, which had been imposed upon the Genevese by France, Berne, and Sardinia. This agreement continued until the French revolution.

In ch. 2, our author treats of the *effects produced in Switzerland, by the establishment of literary societies.*

P. 308.—‘ Several years previous to the French revolution, a number of societies were established in different parts of Switzerland, for the laudable purpose of disseminating the knowledge of science and literature. Of these the most distinguished were at Berne, Lausanne, Basil, Zurich, and Lucerne. They were composed principally of the clergy and the sons of the patricians, and had in no respect any similarity to those meetings in Germany called *Illuminati*; the latter being entirely unknown in Switzerland. They resembled more the reading societies in Britain, as each member paid an annual subscription for the use of a library, the public gazettes, and periodical publications; to which strangers were admitted *gratis*.

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* The French revolution, however, produced a quick change upon the useful and benevolent purposes of these institutions. The study of politics naturally succeeded to that of morality and physics. New schemes of liberty gradually came to engage the attention, and occupy the conversation of the members. Science and learning were blended with the metaphysical jargon of the Rights of Man; and the social harmony of the meetings was disturbed with the fanaticism and extravagance of the ignorant, the designing, and the ambitious, who abused mankind by means of their new principles, and courted perfections out of the order of nature.

* The society at Berne, of which Mr. W——h, a clergyman of that town, was president, afforded the first example of private individuals in foreign countries holding a public correspondence with the national assembly: for this society, which was composed of twenty persons, chiefly ecclesiastics, voted an address in August 1789, congratulating the French upon the attainment of their supposed liberty; and manifesting a hope, that the period was not far distant when the rest of Europe would imitate their example.

* The government of Berne having taken no notice of this unprecedented and irregular proceeding, two other societies soon followed the example; one at Lausanne, and the other at the town of Copet, a few miles from Geneva. The former, which was the most respectable, having originated from the literary society, assumed the philosophic title of *Les Amis de Rousseau*; the latter took the more popular appellation of *The Club of William Tell*.

* These societies were the occasion of a number of others of a similar nature being established all over the canton of Berne; and in less than a twelvemonth after the French revolution, there was scarcely a village in the canton which had not meetings of the friends of Rousseau and Tellets: but the latter were always the most numerous, being composed of the lower classes of people. What the precise object of these meetings was at their first establishment has never been well known; most probably many of the members themselves were equally unacquainted with the designs of their leaders.

* A society of a still more alarming nature was formed at Basil; the members of which avowedly declared their intentions, by assuming the name of *Revolutionists*, and by deputing two of their number to reside alternately at Paris. It was composed of the lower burghers and the inhabitants of the town.

* The societies of Zurich and Lucerne were originally of the same nature as the literary societies of Berne, and composed of the most respectable people in these towns; only the Lucernian society consisted but of very few members, who had no public place of meeting, but were accustomed to meet alternately at each others houses to discuss literary subjects.

* Thus was the whole of Switzerland, in a short time after the French revolution, divided into a number of parties and factions. These were to be increased by the insurrection in the Pays de Vaud, and the intrigues of those men who imagine themselves *the Society of the Elect, and the Friends of God!* Violence, bloodshed, and corruption, were to disfigure a country that for ages was the seat of Liberty

Liberty and Happiness? And the Swiss, invincible to the arms of Kings, were to become the victims of a faction of terror and of fanaticism!

We have given this chapter entire, as another specimen of our author's manner, and at the same time to justify the judgment which we have already given of this work. We shall, in future, give only a very brief abstract.

Chap. III contains an account of the insurrection in the Pays de Vaud, in 1791. The commemoration of the anniversary of the French Revolution at Yverdon and other places, and even in the German district of Berne, gave offence to the sovereigns of this latter place; whence 'a special tribunal was sent into the Pays de Vaud, under the protection of 2000 soldiers, commanded by General D'Erlach; with fifteen pieces of cannon. The troops took up their residence at Lausanne. The church of St. Francis, the hospital, the college of the bishopric, and all the public granaries were turned into barracks. In order to strike terror into the inhabitants, two cannons, with lighted matches, were planted in the market place; and a great gun was fired over the town, morning and evening, from the top of Mount Benon.'—All this for celebrating the anniversary of the French Revolution! But this was not all—the whole country was laid under military subjection; a high court was erected at Rolle; two citizens were sent to the prison of Moudon; three pastors were committed to the dungeons of Chilon, on charges of sedition and treason*; and Mr. de la Harpe, baron of Yens and Mutens, 'one of the best of men and most upright of characters in the Pays de Vaud, was obliged to seek his safety in a foreign country, for no other crime than celebrating the anniversary of the 14th of July.' He fled first to Geneva, whence he wrote to the court, 'that he was ready to return and appear before their tribunal, the moment he was assured his case would be properly investigated. No other notice was taken of this letter, than summoning him twice to appear before the tribunal. On his non-appearance, he was accused of high treason, and condemned to be beheaded, and his property to be confiscated to the profit of the state.' He then retired into France, obtained a command in the French army, and after having distinguished himself in various engagements, fell in the campaign of Italy, by the hands of his own soldiers, who, in the darkness of the night, mistook him and his troops for the enemy.

* Our author says, several extraordinary facts appeared against them, which clearly evince, that the clergy were principal agents in stirring up the peaceable inhabitants to insurrection. But as he tells us not what these facts were, we have liberty to doubt the conclusion which he would deduce from them. The conduct of the *sovereigns* of Berne gives an explanation quite sufficient for the purpose.

In chap. iv, our author relates the dissensions between Catholic and Protestant cantons, occasioned by the clergy of both persuasions, (whom Mr. W. paints in horrid colours, we trust, not altogether accurate,) and the change produced in the policy of Switzerland by the progress of the French arms in Germany and Italy. In this chapter he tells us, that the insurrection in the Valteline originated in the discovery that was made of the priests of *Alla-Madora*, near Tirano, having for some time carried on a scene of profligacy and debauchery that makes the reader shudder.

p. 329.—‘A regard to delicacy forbids the narration of all those facts that were brought to light in this accidental manner; at the recital of which even the remaining virtue of the most abandoned female in Paris or London would take the alarm. In short, this supposed charitable and pious woman was employed by the priests of Tirano for the purpose of inviting, or rather of decoying, the most beautiful virgin girls of the Alps into her castle, which overhung the river Adda, under the plausible pretence of instructing them in the duties of religion, and preparing their minds for a monastic life. At a proper age they were delivered over to that rampant priesthood, who, after satisfying their own coarse intemperance, sold them, in the decayed bloom of youth, to the nobles of Italy. More than one hundred of these innocent girls were reported to have been thus annually sacrificed by the deluding piety of this wicked woman; and most probably the streams of the Adda were stained with the infant blood of as many children.’

In chap. v we have the history of the progress of the revolutionizing system at Geneva, from 1789 to 1792.

Chap. vi contains the history of the state of Switzerland, during the years 1793 and 1794: the apprehension of the spy *Krantz*; and the discoveries made on that occasion. *Krantz* was, it seems, a *Hessian*, in the pay of Robespierre, who at that time meditated an invasion of Switzerland. ‘The plan intended by him was, that two French armies should suddenly enter into that country, in the beginning of January 1795. One of these was to enter Basil; while the other, marching through the Pays de Vaud, should take possession of the towns of Lausanne and Berne.’

Chap. vii contains a short account of the suppression of revolutionary societies in the Vallais. This our author calls a *salutary measure*: but, salutary as it might be, it hastened on the last revolution in Switzerland. The best way to prevent *revolutionary societies*, is to give no *cause* for their associating.

In chap. viii, we learn that there was a conspiracy among the clergy of the small cantons to re-establish the Catholic religion over the whole of Switzerland! We find some difficulty in giving credit to this. Mr. W. indeed says, ‘all the particulars relating to this plan, &c. were discovered, when the abbey of Einsidlin was taken by the French. They have been
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already laid before the Helvetic Assembly: and, most probably, a full account of them will very soon be given to the public.' Until this account be given, we must still doubt: for we can not easily conceive that the Romish clergy of Switzerland were such idiots as not to foresee that such an attempt must end in their own ruin. However that be, if such a plan existed, we are willing to subscribe to Mr. W.'s conclusion: 'From hence it is evident that, even although the French never had entered Switzerland, the happiness of that people would have been disturbed by a war, in all probability, equally bloody, and equally cruel.'

Chap. ix contains a very short history of the revolution in the Valteline, in 1797.

In chap. x the proceedings at Geneva, during the years 1795 and 1796 are narrated.

Chap. xi relates the demands made by the French upon Switzerland in 1797. These were, a free navigation of the lake of Lugano; a passage for 25,000 men through the Vallais; the dismissal of Mr. Wickham; and the redress of several injuries offered to the republic of France by the Swiss cantons, enumerated in a message from the Directory to the Council of 500, the first of February, 1798: on which our author has the following remarks:

P. 376.—'Such were the different demands made by the rulers of France upon the Helvetic confederacy, in order to bring about an open rupture between the two nations; and although these may appear to have been dictated by French ambition and French avarice, they were more the formation of the clergy and the Revolutionary Clubs in Switzerland, who never ceased to harass the French government, and insinuate the grossest calumnies against the rulers of their own country, until they carried their cursed views into execution.

'The most active of these instigators were, a merchant at Basil of the name of Ochs, the landlord and intimate friend of Barthelemy during the residence of this learned envoy in Switzerland; Bay, a person practised in all the arts and tricks of the law; Colonel La Harpe, cousin to the general of that name; and two clergymen at Lausanne. These men left no stone unturned, not only to excite insurrection and sedition among the Swiss, but, under the mask of patriotism and religion, to provoke the enmity of the French.

'The arms of France, therefore, were only the tools employed by the Jacobins in Switzerland in overturning the government of their country, and can in no manner be regarded as the cause of the revolution.'

Chap. xii. *Negotiations between the Helvetic Confederacy and the French Republic.*—In this chapter Mr. W. vindicates the character of colonel Weiss, against the imputations of the author of *Coup d'oeil sur le renversement de la Suisse*. Mr. W. affirms, that he 'became the victim of the Aristocrats of Berne and the Jacobins of Switzerland.'

Chap. xiii.

Chap. XIII. *Political state of Switzerland, at the commencement of hostilities with France.*

Chap. IV. *Fribourg, Soleure, and Berne, taken by the French.*

Chap. XV. *The entry of the French troops into Zurich, Lucerne and the Vallais; and the formation of Switzerland into one republic.*

—All this is so well known, and is here so briefly and imperfectly related, that we have no occasion to dwell upon it.

Mr. Wood writes with facility, and perspicuity, but he is careless about his style, and frequently incorrect in his language. Sometimes we lose sight of the sober historian in the angry partisan: but his zeal appears honest, if not always just or becoming. With his *conclusion*, we will conclude this article.

P. 414.—‘ In this manner, therefore, were the Swiss and their allies subdued. To attempt to speculate on the future fate of their country would be an undertaking too hazardous for the most acute discernment: we may only presume, that if the affairs of Switzerland wear at present a melancholy aspect, the future opens to her view a still more gloomy prospect.

‘ All her public funds and treasures have been seized upon and plundered: and the inhabitants, disarmed by their conquerors, harassed by incessant requisitions, and burdened by a military whom they are unable to support, have now nothing to look for from their perfidious neighbours, but the wretchedness of want and the slavery of oppression.

‘ May the fate of Switzerland prove a warning to other countries; and may those causes which operated in producing the destruction of that peaceable and happy nation have no longer an existence in Great Britain!

‘ When I mentioned the clergy as one of the principal means of occasioning the late revolution, I observed, that those in Switzerland were not Christians, but either atheists or fanatics. The members of the churches of England and Scotland are, however, with a very few exceptions, an honour to their profession, and an ornament to their country. These men we have not to dread; they form part of our constitution. We have only to fear those wandering and pretending disciples of Christ, who, under the pretence of sowing the seeds of Christianity, pervert the minds of the vulgar, and give a poignancy to every species of vice and corruption.

‘ I could have wished that some person of greater experience and more advanced in years had taken up the subject I have treated in this volume, and which perhaps the eagerness of youth has presented to the public in a too unfinished state. But if what I have said concerning the Swiss Revolution be only the means of exciting the enquiries of others, so as to throw more light on that political event, it will afford me the highest gratification, nor will I repent the labour I have bestowed.

ART. III. *The View of Hindoostan.*

[*Concluded from page 127 of the preceding Number.*]

HAVING followed Mr. Pennant in his route along the coast of Western Hindoostan, we shall now accompany him into the
eastern

western division, and begin at *East Cape*, a little to the north-east of *Cape Comorin*.

The Ghauts, which terminate here in the gulph of *Manaar*, are in this place very narrow; but as they extend northward, they widen gradually towards the east, till they reach the province of *Dindigul*, which they skirt on the whole western, and part of the southern side. The sea-coast extends, northerly, from *East Cape*, or *Manapar*, in Lat. $8^{\circ} 20'$, as far as *Cape Calymere*, in Lat. $10^{\circ} 20'$, with a considerable curvature towards the east, interrupted only by the promontory of *Koyel*. This space comprehends the kingdoms, or provinces of *Tinevelly*, *Madura*, *Marawar*, and *Tondiman*, all the way washed by the gulph of *Manaar* and *Palk's Bay*. The whole extent is watered by frequent rivers, all flowing from the north-west; it is doubtful, however, whether any of them be navigable.

The kingdom of *Tinevelly*, situated between *Travancore* and the *Marawars*, possesses an extent of coast, equal to about a hundred English miles. This province and that of *Madura* are flat, and very productive of rice, which yields a great revenue to the Nabob of *Arcot*. Abundance of cotton grows in the drier parts. The shore of *Tinevelly*, is called 'the fishing coast,' from the valuable fishery of pearls, here said to appertain to the Dutch, but which recent occurrences have put under the dominion of the English.

Arrian mentions these fisheries, and *Marco Polo* bears testimony to their continuance in his days. Many of the natives are still employed in this branch of commerce.

'The barks are protected by two or three Dutch frigates, and pay to that nation for every diver, or, as it is reckoned, according to *Le Brun*, 11. 84, for every stone, which is fastened to the foot of the diver to accelerate his descent, eight piastres. The fleet of barks sometimes amounts to hundreds. A cord is fastened under the arms of the divers, and held by the persons in the vessels; the stone of eighteen or twenty pounds weight, perforated and fastened to a cord, is fixed to his great toe; he is also furnished with a sack, with the mouth distended with a hoop: he then descends, and, on reaching the bottom, slips off the stone, which is drawn up to the surface, and begins to fill his sack with the shells. That done, he gives a signal by twitching the rope, and then he is pulled up by his comrades. The water he dives in, is usually of the depth of twelve fathoms, and the distance from the shore, four or five leagues. When he is drawn up, he usually stays half a quarter of an hour to take breath, then plunges again; and a succession of them continue this slavish employment for ten or twelve hours in the day. The shells are left in vast heaps to putrify till the season is entirely over. The gains of adventurers in the pearl fishery are very small, as the success is precarious. It is not often that great pearls are taken; generally they are of the small kind, what are called seed pearls, which are sold by the ounce to be converted into powder. The shells are found adhering to the coral banks. Numbers of sharks lurk about the diving places, which often devour the poor

poor adventurers, in defiance of *Abrajamus*, or magicians, whom, Marco Polo, p. 138, says, the traders take with them to charm those dreadful fishes from every power of doing hurt.

'The high estimation in which pearls were' held 'among the ancients, is evident from the value of one presented by Julius Cæsar to Servilia, Brutus's mother, which according to Arbuthnot's computation, was worth 48,437l. 10s. and that which Cleopatra gallantly swallowed, dissolved in vinegar, at a feast she gave to Marc Antony, was valued at 40,364l. 11s. 8d.

'I have in my description of Arabia, (outlines of the globe, vol. x.) given a long account of the pearl fisheries of the Red sea, antient and modern. I shall not repeat here what I have said, any farther than to observe that the shell, which produces the pearl, is the *Mytilus Margariferus* of Gm. Lin. vi. 3351. D'Argenville *Conchyologie*. tab. xx. fig. A. Bonanni, ii. tab. 1. p. 93.

'Linnaeus, in a Letter dated December 23, 1755, informed me that he had discovered the art of causing these pretious articles to be generated in the river Mussels, Br. Zool. iv. No. 76, 77. In another letter, wrote in the following spring, he signified to me his resolution of not discovering the secret.'—"Nollem edere Tr. de origine margaritarum, quia tum unusquisque famulus pro libitu causet apud conchas quot velit margaritas; inde cadat pretium & valor earum, quo ipsi harum possessores partem divitiarum amittant ob meam curiositatem, mihi sufficit videsse; spectatoribus, quomodo facta sint, mea cura, nec vero quomodo fiant."

'Tavernier gives figures of the largest pearls he ever saw; among others, is the fine pear-shaped pearl, taken in the Persian gulph, and bought by the king of Persia, for 1,400,000 livres, or 58,333l. 6s. 8d. sterling; also the great pearl which hung about the neck of the rich artificial peacock, which adorned the throne of Aurengzebe and his successors, till Kouli Khan made it part of his vast plunder.'

The Shells called *Chanks*, *Siiankos*, or *oblation shells*, which are in great esteem among the Mahometans, for making bracelets and thumb rings, form another object of the diver's search on this coast. These are the *Murex Tritonis* of Linnaeus. They hold oil to illuminate the pagodas of the Hindoos, and are still used in many parts, as trumpets for blowing alarms, or giving signals. They were in use among the Romans in their earlier days:

Buccina jam prisca cogeat ad arma Quirites.

Madura, the capital of a kingdom of the same name, is the *Regnum Pandionis* of Ptolemy. This was formerly the scene of one of those many frauds, which have been practised, with a view to their subserviency to the purposes of religion.

'Robert de Nobili, an Italian Jesuit, and next to Xavier, a chief apostle of India, seated himself in this country, and observing the deep veneration that the Indians paid to the *Brahmins*, as descended from the gods, he assumed their character; he besmeared his face, and imitating the most austere and painful mode of living, practised

by their penitents, till he had persuaded the credulous people, that he really was one of that venerated order. By incredible pains he had acquired a knowledge of the customs, religion, and language of *Madura*, sufficient for the purposes of his design. By this stratagem, he gained over to *Christianity*, twelve *Brahmins*, and, by their influence, engaged amazing numbers of people to listen to his instructions, and to receive his doctrines.

‘To confirm the truth of his character of *Brahmin*, he forged a deed, on old dirty parchment, in the antient Indian letters, to prove that the *Brahmins* of *Rome* were of a far older date than those of *India*, and descended in a direct line from the god *Brahma*; and when the authenticity of his old musty parchment was called in question, he made a solemn oath before the assembly of *Brahmins*, that he derived, really and truly, his religion from the god *Brahma*. This imposture succeeded for a great length of time, till, in the year 1744, Pope Benedict xi. detesting the fraud of these *Jesuit-Brahmins*, declared their whole proceedings to be impious and unlawful’

The Pagoda of *Madura* is among the most celebrated in all *India*. The figures are colossal, and consist of men, tigers, and elephants. The tigers are all cut in single stones, some of which are not less than thirty-five feet long.

‘How must our rude *druidical* temple at Stone Henge sink below this work; superior in works of elegant art, and much more so in the vast size of the stones, lifted up to their places, in days as antient, perhaps, as those in which the Britons reared a boasted pile.’

The *choultry*, or caravansera, for the devotees, begun in 1623, by Trimul Naik, King of *Madura*, took up twenty-two years in being built, and cost a million sterling. It has four rows of pillars, each of a single stone, twenty feet high. The roof consists of large stones, reaching from capital to capital; every capital is carved differently with some legendary tale. The deity of the temple is *Choca Lingam*, not presented in an obscene form, but in that of a block, with the outline of a human face on the top, and a golden glory above. Three hundred ‘dancing girls’, and a certain number of ‘music men’, are in constant attendance; and daily celebrate the praises of their gods with music and dancing.

The kingdom of *Tanjore* was once independent, but is now an appendage to the dominions of the Nabob of the Carnatic; its extent is said to be equal to that of *Portugal*, and it is reported to be the garden of *India*. *Negapatam*, the *Negama* of *Ptolemy*, is a neat city, and a place of considerable trade. *Tranquebar*, the next place of note, is situated in lat. 11°, and belongs to the Danes, who first settled there in 1617; they were once reduced so low as to be obliged to pawn three of the bastions of their fort, to save themselves from famine.

The city of *Tritchinopoly* is inclosed within two walls, flanked with equidistant round towers. This important place came into the possession of the English in the year 1751.

Coimbatore, one of the usurpations of Ayder Ali, is about ninety miles in length, and eighty in breadth: it is represented as a country abounding in every production necessary for the support of armies, and was once considered as a chain of magazines established by Tippoo Sultan, for the invasion of the southern provinces. The reduction of this territory, was therefore the first step taken previously to the Mysorean war.

The Carnatic is a tract of country, which, within the present century, has become peculiarly interesting to the British nation, by the bloody contests with the French for superiority there. It originally formed part of the great *soubahship*, or vice-royalty of the Decan, and was rendered independent of the Mogul, by the famous *Nizam el Muluc*. After his death, it was greatly lessened by the conquests of the Mahrattas; by our seizing the northern Circars, and by our *gift* to the nabob of Arcot: it once comprehended all the country, from the river Kishna to Cape Comorin.

The coast is destitute of harbours: the trading vessels are accordingly obliged to lie at anchor in the open roads, usually in eight fathoms water, and about a mile and a half distant from land, and larger ships at two miles distance, in ten or twelve fathoms: at twenty miles, the water deepens to fifty fathoms, and a little further to sixty or seventy. Midway between Tranquebar and the Nicobar isles, no ground is to be found with seven hundred fathoms of line. On the whole coast of Coromandel, an extent of not less than four hundred miles, there breaks a high and most dangerous surf, which appals the stoutest seaman; no European boat can attempt to land. The *catamarans*, employed on this occasion, are of a particular fabric, being formed without ribs or keel, with flat bottoms, and having their planks sewed together, no iron being admitted in any part of the structure. By this mode of construction they are rendered flexible enough to elude the effects of the violent shocks which they receive, by the dashing of the surf on the beach.

The pagoda of Chilambaram is the most celebrated for its sanctity of any in India; it is placed a little to the south of Porto Novo, in lat. 11°. The fronts of the towers are adorned with infinite numbers of sculptures, usually of the deities, and their wild history, and oftentimes of animals of various kinds. There is a *tank*, or reservoir of water, for the purpose of ablutions: the chief god is kept in a darksome repository!

The site of St. Dacier, and the small district around it, were bought from a Mahratta prince, in 1786; the sum paid by Elihu Yale, in the name of the English East India Company, was about thirty-one thousand pounds.

Cuddalore is a populous place, and the *emporium* of the neighbouring countries. About twenty miles to the north, stands

stands its potent neighbour Pondicherry. The site and territory belonged, in 1674, to the King of Vissapour. Am. Martin, after the retreat of the French from St. Thome, purchased the village from his majesty, and the little colony flourished, and increased, until it became the most magnificent city in India. It however, received a number of checks, for it was plundered by the Mahrattas, under Sevatjee, and taken by the Dutch, in 1693, who ceded it at the peace of Ryswick. It was besieged in 1748, by Admiral Boscawen, during his command of the most powerful fleet ever seen in the Indian seas.

‘ He also appeared in the character of a general, and, quitting his proper element, marched from fort St. David’s, at the head of a great army. He was a brave and experienced naval officer, but totally ignorant of the conduct of a siege, or the operations in the field: he was notoriously presumptuous, and suffered for his presumption. Unprovided with intelligence, he made a fruitless attack on a neighbouring fort; a fortunate explosion soon after made him master of it; he lost many days about the place. When he reached Pondicherry, he began his operations on August the 30th, and, after a series of blunders, on September the 30th began his dispositions to raise the siege.’

Sir Eyre Coote took the place in 1760; it was restored at the peace of Paris; was retaken by Sir Hector Monro in October, 1778; was restored once more; and, since this work was written, has been besieged, and captured a third time.

In observing upon the natural history of this neighbourhood, the author mentions the great Indian Vulture, which waits during the day, near the shore, for the dead fishes which may be flung up by the waves; it is also fond of putrid carcases, which, like the *hyæna*, it will greedily disinter. All animals of this genus are equally remarkable for their voracity, and for their sagacity of nostril. After the attack of the Nabob’s camp, before the battle of Plassey, in which a vast slaughter of men, elephants, and horses took place; vultures, jackals, and *pariars*, or village curs, were seen tearing the same carcass; and the first were often so gorged, that they could not be forced from the spot.

‘ Vultures were usually very rare in the adjacent country, but at that time the plain was covered with them. The air was suddenly seen filled with multitudes, flying with their usual sluggish wing from every quarter, and from most distant parts, to partake of the carnage. It is wonderful how such vast multitudes could be collected in so small a space. It has been an antient opinion, that by a prophetic instinct, they have presages of a battle, and will seek the spot of future slaughter three days before the event. Lucan alludes to this wonderful account, in his beautiful description of the battle of *Pharsalia*, part of which is so descriptive of the field of Plassey, that I must present it to the reader:

“ Non solum *Hæmonii* funesta ad pabula belli,
Bistonii venere lupi.

“ Obscœni testâ domosque
 Deferuere canes, & quicquid nare fagaci
 Aëra non sanum, motumque, cadavere sentit.
 Jamque diu volucres civilia castra secutæ,
 Conveniunt—nunquam se tanto vulture cœlum
 Induit, aut plures presserunt aëra pennæ.
 Omne nemus misit volucres, omnisque cruenta
 Alite sanguineis stillavit roribus arbor.
 Sape super vultus victoris et impia signa
 Aut cruor, aut alto defluxit ab æthere tabes,
 Membraque dejecit jam lassis unguibus ales.”

Lib. vii. l. 825.

‘ I have been told that, whensoever an animal falls down dead, one or more vultures (unseen before) instantly appear, so quick is their scent of death. In case of battles, what shall I say,—

———— Do they snuff the smell
 Of mortal change on earth?

Or may not they be tempted to follow armies, by the daily fall of objects of their rapine by the stroke of natural death?’

The falcons of this country are the Chinese, the Cheala, and the Crested-Indian. Of owls here is a new and large species, which may be called the ‘double ear’d;’ with two pair of long tufts of feathers; wings and back grey, spotted; breast, pale grey. We are also told that the beautiful *English* white owl, is an inhabitant of these regions. The Malabar shrike, the parrot, cockatoo, bee-eater, four different species of partridge, the common, and beautiful Indian crane, the Coromandel heron, the bec-ouvert, plover, courier, the *cursorius Asiaticus* of Latham, a rare bird, &c. &c. are all to be found here.

A little beyond Pondicherry, the small river See-aur flows towards the shore and, about forty miles from the coast, are the singular mountains of *Gingee*, three in number, fortified with a strong wall, flanked with towers, the whole being included within a triangle. On the summit of each mountain is a fort; that on the top of the greatest consists of a solid rock, rising suddenly from the area of the hill. Besides these, redoubts above redoubts present themselves in every part of the steep: yet in 1750, all these combined obstacles were surmounted by European valour; and M. Buffy, a celebrated Frenchman, made himself master of the place by storm. This gallant feat was accomplished during the night, a time in which every Indian ‘falls under the terror of the gloom.’

On the southern branch of the Paliar stands Arnee, a strong fort and town, twenty miles south of Arcot, which is situated near to the banks of the same river. It is of vast extent, and the fort alone is a mile in circumference. After passing Sadras, a Dutch settlement, at this time in possession of the English, we come to Fort St. George, the new name for Madras. It was founded about the year 1643, by permission of a prince, tributary

tributary to the King of Golconda, the Gentoo Raja of Chandergherri.

'Possibly,' says our author, 'we had as little territory round our infant settlement as the Tyrian Queen gained round Carthage by her stratagem of the lengthened thongs of her bulls hide. Had his Majesty looked into the mirror of fate, he would have seen his own kingdom swallowed up by *Aurengzebe*, in 1687; he would have seen under that prince, the *Hindoostan* empire spread over the mighty peninsula: after a few years, the glass would have reflected a wondrous change; a Persian monarch carrying his arms to the capital of the empire; bidding its weak monarch descend from his throne, and, still more mortifying, bidding him remount the abdicated state: he would afterwards have seen this mighty empire fall to pieces, disjointed by the defection of the great Viceroy, and the Emperor himself left with less power and less dominion than the weakest of those governors, who had lately trembled at his nod.

'The horrors of the vision would have multiplied: he would have seen a fallen Monarch, and the miserable *Mogul*, and tender family, left to suffer the pains of hunger and thirst; ladies of the blood royal starved to death; and others in despair precipitating themselves from the summit of the palace into the river; his sons lifted up and dashed before his face on the hard floors, and himself slung recumbent, and his eye-balls torn from their sockets by the daggers of merciless savages, by order of a *Robilla* ruffian.

'A still more wondrous scene would have passed before his eyes: the descendants of those merchants, those humble suppliants to whom he had granted a little tract of ground, rising into a great people; he would have seen them assume the state and power of natural Monarchs; depose or create Kings and Princes, as suited their interests; wage fierce wars with other European nations on the Indian shores, Europeans who first came among them in the same humble guise.

'He would have seen them traverse the great empire with their armies from east to west, from north to south; shed deluges of blood to maintain their wrongful claims: mutual massacres arise before his eyes! Struck with horrors succeeding horrors, he would have dashed to pieces the terrific glass, and left to future times to unfold the eventful acts that at present we are forbidden to know, forbidden to reveal!

The seat of the English government, may be divided into two parts: the fortified, called St. George, a place of great strength, including the White Town; and the Black Town inhabited by Indian merchants, Armenians, &c. The present territory belonging to it was granted by the Great Mogul, and is called the *Jaghire*, 'which our company, with a degree of certainty, interpret a perpetuity.' This grant extends along the coast one hundred and eight miles, from Alemparve southward, as far as Pullicate northward, and inward to the town of Conjeveram. The revenue amounts to a hundred and fifty thousand pounds a year. Before 'the profitable trade of war,

by its rapid acquisition of wealth, gave a mortal check to honest industry, the loom furnished a great and flourishing commerce.

It is impossible for a humane man to read the following catalogue of destruction, without shuddering :

' In 1781, Perished within the Jaghire of the Carnatic	150,000
1782, By sickness at Madras	20,000
—, Inhabitants of Madras by famine	10,000
—, At Madras, inhabitants of the country, forced in by Ayder	50,000
—, Died in removing northward, in consequence of the famine	40,000
—, Seized and carried from the Carnatic, manufacturers and youths	20,000
—, Destroyed during the war, in different parts of the Carnatic	250,000
	<hr/> 540,000.'

The first considerable river to the north of Madras is the Pennar, which discharges itself into the sea by two mouths, in lat. about $14^{\circ} 30'$. On the southern part, stands the strong fortress of Gandicottah. The city of Vissapour, or *Vejapour*, is some leagues in circuit ; according to Tavernier, it was defended by a crocodile garrison ! all the ditches being filled with animals of that species.

The kingdom of Golconda is possessed by the *Nizam* ; Hyderabad, his present residence, is a large city. Of the productions of this famous territory, the diamond is the chief. The stone called the *Regent* was purchased by the Duke of Orleans, in the minority of Louis XV ; its weight in the rough was 410 carats, when cut 135 ; the cutting cost 4,500l. ; the chips were worth 8,000l. ; the diamond dust used in cutting it cost 1,400l.

' This had been the property of *Thomas Pitt*, Governor of Fort George, whom Pope charges with coming by the diamond in the following manner, expressed in his admirable history of Sir Balaam :

' Asleep and naked as an Indian lay,
An honest factor stole the gem away ;
He pledged it to the knight, the knight had wit,
So kept the diamond, and the rogue was bit.'

' I have little doubt,' adds our author, ' but the poet in this instance, as in many others, gave way to his waspish humour, and having caught at some ill-founded story, gave it full credit ; Pitt was very much hurt by the lines, and on his death-bed made a declaration that he bought it from a Brahmin for 20,400l. : that was not sufficient, for a further vindication was given in his funeral sermon.

' It is said, that 80,000l. had been offered for it by a private person ; the price given by the Regent, was 135,000l.'

The

The Empress of Russia had a still larger gem, of the weight of 193 carats, when cut. This had been the property of an American, who sold it to Count Orloff for 104,166*l.* and the favorite bestowed it on his Imperial Mistress.

Our author now conducts us to Massulipatam, once a place of considerable importance; Nagpour, situated in the Kanhar, which falls into the southern side of the Godavery, in lat. 21°; and Vizigapatam, a fortified town, which possesses a considerable trade in cotton manufactures. Near the last of these places, on a little mountain, 'is a *Pagoda* dedicated to the worship of Monkies, of which many hundreds are bred here; they are nourished by the priests with boiled rice and other food; they regularly assemble at meal time, and afterwards disperse. This respect is doubtless paid to these fantastic animals in memory of the famous ape-god.'

At Ganjam, a very different kind of deity is worshipped. 'Here is a *Pagoda* to the Indian *Priapus*, their God *Gopal-jami*. The obscene Deity is represented both in sculpture and painting, in the most filthy manner, and figures of males and females are represented in every variety of indecency. The same species of *Pagoda*, the same disgusting sculpture, and the same reverence is paid to *Gopalsamai*, in places innumerable along this coast; he is often carried in procession, followed by troops of virgins and married women, who worship and kiss the insignia of the God to deprecate sterility. These are comparatively Barbarians. What shall we say to the *Roman* matrons who performed the self-same ceremonies; or what shall we say to the prostitution of the fine arts, which could exhaust their skill in the grossest representations of the objects worship belonging to the filthy deity!'

The great Chilka lake bounds the Circars on the north; then commences the great kingdom of Orixia, the seat of the *Gangaridæ Calingæ*, discovered in the time of Pliny. This kingdom was once independent, but, when added to the Mogul empire, it was placed in the Soubahship of Bengal.

The black pepper has of late been discovered in part of this country. Gum-lac is produced from an insect unknown to Linnæus, but found in abundance on the remote mountains. It forms cells, which consist of pentagons, hexagons, and irregular figures; and these are affixed at Samulcotta to the branches of the *Mimosa Cinerea*, the *Mimosa Glauca* of Kœnig, and a new species, called by the Gentoos, *Conda Corinda*. In the Circars is found that elegant climbing plant, the *Perularia odoratissima*; the flower is small, but the scent most exquisite.

At the *Pagodas* of Jagrenaut, the *casts* feed promiscuously without fear of pollution; a singular exception to the general prejudice. Sonnerat, from the report of the Hindoos, considers these as of a very high antiquity; no less than 5000 years. On one of the great *Pagodas*, is an enormous

mous ox, or cow, cut out of stone, with all the fore parts projecting from the walls. Near to this is a large chapel, in which the Brahmins deliver their discourses.

The city of Cattack, the capital of Orixá, stands on an island; Cape Palmiras, the ancient *Promontorium Colington*, projects into the sea, in lat. $20^{\circ}. 43'$. Balasore is the first place on this side which lies within the great province of Bengal. The Ganges once had seven different branches; it has now only two; the Indian name is *Pudda*, or *Padda*, and *Burra Gonga*, the great river; it is also called after *Ganga*, one of the three goddesses of the water venerated by the Hindoos.

'Many of the rivers of India are held to be sacred; this, supereminently so: it is called the *heaven's river*, and supposed to be the great purifier of all the sins of mortality. The natives of Bengal are carried by their friends, when at the point of death, to its shores, and are placed up to their middle in water; if they chance to die with the additional advantage of holding a cow by its tail in the important moment, that circumstance is no small consolation to their surrounding friends. Those who have neither means or strength to be brought there, think upon the river, and say, "O Ganges, purify me." Many persons who live at a distance, even the *Mahometans*, will cause the water to be brought to them in bottles at a considerable price. The antient government used to take advantage of the superstition, and by imposing a duty on the sacred element, raised from it no contemptible revenue.'

In the rajahship of Sirinagur, the trees and shrubs on one side of the mountains are all indigenous; on the other side are found those of Europe, such as the oak, walnut, cherry, peach, raspberry, &c. Many of the hills are very high; from the summit of one of them, Mr. Daniell 'saw the glaciers of India, which make a most majestic appearance, even at the distance of a hundred and fifty miles. The ice rises often into lofty spires on the grandest of scales; the light sides were stained in the most elegant manner with a roseate color.'

Hurdwar is situated to the south west of Sirinagur; after passing which, we come to the province of Rohilla. Near the western banks of the Jumma, are the famous plains of Paniput and Carnawl, celebrated for the frequent battles fought there: the labors of a native prince, in this neighbourhood, form a more pleasing subject of contemplation, for we learn that Feroze III. cut a canal, sixty miles in length, from the northern hills, near the Jumma, to his royal hunting palace of Sufedon, in order to supply it with water; he afterwards continued this same canal from Sufedon to Hisar, an extent of a hundred and fourteen miles, for the benefit of travellers.

The once famed city of Delhi, stands in lat. $28^{\circ}. 37'$; it is pretended that it was built by *Delu*, three hundred years before Christ. It has experienced the horrors of two massacres; one in 1397, in the time of Mahmood III, when it was entered

tered by the Tartar, Tamerlane; and another no less terrible in the reign of Mahomed Shah, because, on the triumphal entry of Kouli Khan, an individual happened to fire a shot from one of the houses, which killed an officer by his side! On this, the signal for slaughter was given, and 140,000 people perished by the troops of this unrelenting tyrant, during an indiscriminate slaughter of three days. In 1756, it was plundered by Abdalla.

Allahabad, or the *city of God*, is seated at the junction of the Jumma and Ganges; Benares, the great university of the Hindoos, is considered as the seat of the sciences and religion. The Brahmins, who alone teach the *Sanskreet*, have no regular college, but lecture their pupils in classes of six or seven, in the gardens of the citizens, who indulge them with that liberty:

‘The knowledge of the Brahmins in astronomy is not inconsiderable, and seems to have been of great antiquity. They are capable of giving information of an approaching eclipse both of sun and moon; but, for want of language, they were incapable of conveying any idea of the methods they use. At Benares is a prodigious observatory with instruments (if so they may be called) made of stone, constructed with amazing exactness, and as nicely divided as could be done by the modern artist. This building was founded by that great encourager of science, Akbar.’

We have next an account of Sultanpour, Lucknow, Gazi-pour, the city of Oude, and Patna, the disputed *Palibothra* of the antients.

We now come to the natural history of Gangetic Hindoostan. The elephant, is the most celebrated quadruped of India; the attendant on the armies during war, and the pride of the Oriental courts in time of peace. The use of it is of great antiquity. Porus brought two hundred into the field against Alexander the Great, and his successor, Seleucus Nicator, received 500 as the price of his retreat. According to the *Ferishta*, Vol. 1. p. 153, Pitu Rai, Rajah of Ajmere, in 1192, engaged in battle with three thousand elephants; five hundred has been no uncommon number in later times.

‘The trial made of the elephants in the *Mysorean* campaign, hath totally removed every objection to their use. Major Dirom, p. 113 of his narrative, informs us that the great objection to those animals being employed with the army, was the difficulty of their subsistence, as it was supposed they could not live without a very large daily allowance of rice. The elephant is not only the most powerful and the most useful, but one of the most hardy animals that can be employed with an army. He carries a load equal to sixteen bullocks, and without risk of loss or damage on the march. He subsists upon the leaves of small branches of trees, on the sugarcane, on the plantain-tree; in short, he lives upon forage, which horses and bullocks do not eat: any kind of grain will support him, and he will work as long without grain, as any other animal. The loss of elephants, although

although they had their full share of hardship and fatigue, was inconsiderable in proportion to that of cattle; and, so far from being an incumbrance, or an expedient of necessity to supply the want of bullocks, they will hereafter be considered as the first and most essential class of cattle, that ought to be provided for an Indian army.'

The usual height of these animals is about nine feet and a half, or ten feet; if they reach twelve feet, they are esteemed very large and uncommon; some of them, however, attain 16 feet. In the first volume of the *Ayeen Akberry*, is an account of the *Feel Khaneh*, or elephant stables. The price of an animal just taken from the woods is estimated at about a hundred roupees; but by discipline it might have been brought to such a value, in the time of Akbar, as to be estimated at a *lack*, or 12,500*l.* sterling.

Apes are very numerous in the forests of India. The dogs 'are generally of the curriish kind, with sharp erect ears, and pointed noses.' The hounds imported by the English, usually die of the liver disorder in about a month. The hunting leopard, fox, jackal, wolf, hyæna, lion, panther, Bengal cat, lynx, &c. are frequently seen here, and we are assured that the European bear, and hare, are not uncommon in Coromandel. Our rabbit has been naturalized there.

We have thus given an analysis of Mr. Pennant's two volumes on Hindoostan, which form a portion of his larger work, entitled, 'Outlines of the globe;' and, from the space which we have devoted to this subject, it will appear evident, that we think the publication highly deserving of attention. He has attempted, with considerable success, to unite geography with natural history; and to enliven both by anecdotes of remarkable persons, and descriptions of great events. That part of his labors is the most original, which treats of the birds of Asia, and it is manifest, that on this occasion, he has had access to the cabinets collected by some of the principal of our countrymen who have visited Hindoostan.

It appears, however, from one or two passages, that the whole of this work was written ten or twelve years since: a great number of changes must therefore necessarily have taken place in the civil history of Asia.

It is now known, also, that silk has been much longer naturalized in India, than Mr. Pennant supposed; indeed, according to the *Mahabarut*, it was introduced 5000 years ago; this, no doubt, will be considered as exaggeration, but yet it implies a very high degree of antiquity. The manufacture of cochineal, likewise, has been since carried to great perfection; as has that of the sugar-cane, extensive works having been lately erected in many of our settlements. It may be observed, also, that the conquest of Ceylon has procured us better information

mation respecting the productions of that island, as well as the manners and customs of the inhabitants, than Mr. P. was in possession of.

We cannot say much in commendation of the style of these volumes; and they will be thought in this respect, perhaps, too characteristic of the advanced period of life at which they were composed. The descriptions, however, which are of the most material importance, are seldom obscure; and the value of the information is a compensation for the inaccuracies of the language.

On the whole, the work must be considered as furnishing both pleasure and instruction to the naturalist and the philosopher; while the general reader will reap much delight from its intermixture of entertaining with scientific description.

The plates are numerous, and engraved in a manner which reflects credit on the artists.

ART. IV. *A Voyage of Discovery to the North Pacific Ocean, and round the World: in which the Coast of North-west America has been carefully examined and accurately surveyed. Undertaken by His Majesty's Command, principally with a View to ascertain the Existence of any Navigable Communication between the North Pacific and North Atlantic Oceans; and performed in the Years 1790, 1791, 1792, 1793, 1794, and 1795, in the Discovery Sloop of War, and Armed Tender, Chatham, under the Command of Captain George Vancouver. In Three Vols. Royal 4to. 1500 pages. With a Folio Volume of Maps. Pr. 6l. 6s. Robinsons. 1798.*

CAPTAIN COOK had shewn that a Southern continent did not exist, and ascertained the important fact, of the near approximation of the Northern shores of Asia to those of America. The result of Captain Vancouver's explorations, on the principal point of his mission, is the complete certainty that, within the limits of his researches on the continental shore of North-west America, no internal sea, nor other navigable communication whatever exists, uniting the Pacific and Atlantic oceans. Although it must be owned, that inquiries, which terminate in merely negative discoveries, are attended with a degree of disappointment, yet should it be remembered that, whilst it is by positive discoveries that we extend and enlarge our sphere of knowledge, it is by negative ones chiefly that we render it correct, systematical and useful. And the collateral and subordinate discoveries, as well as the confirmations and illustrations of facts formerly obscure or dubious, which this work contains, present a very considerable addition to the instruction and entertainment to be derived from voyages and travels.

Mr. John Vancouver, brother to our navigator and author, and editor of his writings, gives us, in an advertisement, a particular

particular account of the state of the work, when the author's last indisposition rendered him incapable of continuing his attention to business. The whole of the important part of the work, which comprehends his geographical discoveries and improvements in navigation, is now presented to the public exactly as it would have been, had Captain Vancouver been still living. The survey, which formed the great object of his voyage, was finished at Valparaiso. The notes which he had made, on his journey from that port to St. Jago de Chili, the capital of the kingdom, were unfortunately lost. The editor acknowledges his obligations to Captain Paget, for having assisted him with his observations on that occasion.

The first volume of this work comprizes the first and second books, besides an introduction. Book first contains transactions from the commencement of the expedition until the departure of our voyagers from Otaheite; and the narrative here is rendered very interesting by the circumstance of Captain Vancouver's having been in the island before with Captain Cook, who had described what was most striking in that portion of the globe.

P. 98.—‘ By the time we had anchored at Otaheite, the ship was surrounded with canoes, laden with the different productions of that country: the natives, with every assurance of friendship, and with expressions of the greatest joy at our arrival, were crowding on board. One or two amongst them, although not principal chiefs, evidently assumed some little authority, and were exceedingly earnest that we should not suffer the multitude to come on board, as that would be the best means to prevent thefts, and ensure that amity and good fellowship which they appeared very solicitous to establish and support. We complied with their advice, and found no difficulty in carrying it into execution. We had only to desire they would return to their canoes, and they immediately complied. I had the mortification to find on inquiry, that most of the friends I had left here in the year 1777, both male and female, were dead. Otoo was not here; nor did it appear that Otaheite was now the place of his residence, having retired to his newly acquired possession Eimeo, or, as the natives more commonly call that island, Morea, leaving his eldest son the supreme authority over this, and all the neighbouring islands. The young king had taken the name of Otoo, and my old friend that of Pomurrey; having given up his name with his sovereign jurisdiction, though he still seemed to retain his authority as regent. Mr. Broughton had received some presents from Otoo, who being now arrived from Oparre, had sent, desiring that gentleman would visit him on shore at Malavia. I had received no invitation; but, as some of the natives gave me to understand that my accompanying Mr. Broughton would be esteemed a civility, I did not hesitate to comply, especially as Mr. Broughton had prepared a present in so handsome a way, that I considered it a sufficient compliment to the young king from us both. As soon

as the ship was secured, Mr. Whidbey and myself attended Mr. Broughton, with intention to fix on an eligible spot for our tents, and for transacting our necessary business on shore; and afterwards to pay our respects to his Otaheitean majesty.—The messenger that had been dispatched to inform Otoo of our landing and proposed visit, returned with a pig and a plantain leaf, as a peace-offering to me, accompanied by a speech of congratulation on our arrival, and offers of whatever refreshments the country afforded. This short ceremony being finished, we proceeded along the beach in expectation of meeting the young sovereign, until we arrived near to the place where the river had broken its banks. Here we were directed to halt, under the shade of a palm-tree, to which we readily consented, the weather being nearly calm, and excessively sultry. After waiting a short time, we were acquainted that the king, having some objection to cross the river for the purpose of meeting strangers, requested we would go to him. A canoe was in waiting to take us over; and, having walked about a hundred yards on the other side, the interview took place. We found Otoo to be a boy of about nine or ten years of age. He was carried on the shoulders of a man, and was clothed in a piece of English red cloth, with ornaments of pigeons' feathers hanging over his shoulders. When we had approached within about eight paces, we were desired to stop: the present we had brought was exhibited; and although its magnitude, and the value of the articles it contained, excited the admiration of the bystanders in the highest degree, it was regarded by this young monarch with an apparently stern and cool indifference. It was not immediately to be presented; a certain previous ceremony was necessary. Not considering myself sufficiently master of the language, I applied for assistance to an inferior chief, named Moerree, (who had been useful to Mr. Broughton,) to be my prompter. At first he used some pains, but not finding me so apt a scholar as he expected, he soon took the whole office upon himself. He answered for our peaceable and friendly intentions, and requested supplies of provisions, and a pledge of good faith towards us, with as much confidence as if he had been intimately acquainted with our wishes and designs: our situation on this occasion was similar to that of his Otaheitean majesty, who condescended to say but a few words, a person by his side sparing him that trouble, by going through all the formal orations. A ratification of peace and mutual friendship being acknowledged on both sides, and these ceremonies concluded, which took up fifteen or twenty minutes, the different European articles composing the present were, with some little form, presented to Otoo; and on his shaking hands with us, which he did very heartily, his countenance became immediately altered, and he received us with the greatest cheerfulness and cordiality. He informed me that his father, my former acquaintance and friend, was at Morea, and requested I would send thither a boat for him, for, as the islanders were much accustomed to raise false reports, Pomurrey would not believe that I was arrived without seeing some of us, by whom he would be convinced. He also added that, if we should sail without seeing his father, he would not only be very much concerned but very angry.—This language

guage being in the mouths of every one around us, and feeling a great desire to see an old friend, who had ever conducted himself with propriety, and appeared firmly attached to our interest, I promised to comply with the young king's request. The suffusions of joy, and a readiness to oblige, were evident in the countenances of all whom we met. Their instant compliance with all our requests, and their eagerness to be foremost in performing any little friendly office, could not be observed without the most grateful emotions. Each of us was presented with a quantity of cloth, a large hog, and some vegetables; after which we returned on board, extremely well pleased with our visit and reception.'

In book second, we visit the Sandwich Islands; proceed to survey the coast of New Albion; pass through an inland navigation; meet with various occurrences at Nootka; and at length are conveyed to Port Francisco.

The following extract, relating to religious ceremonies, will serve as a proof that Captain Vancouver was capable of extending his views and observations, beyond the objects pointed out to his professional talents; and must appear, in itself, curious and interesting, in a very high degree, to every inquirer into human nature and general knowledge. Having described the embalming of the body of Mahow, an Otaheitean prince, and the Morai where his remains were deposited, he says—

'I shall take leave of this excursion by adding a few ideas, which, though principally founded on conjecture, may not be unimportant, as they respect these peculiar religious ceremonies.

'The opinion that the operation of embalming commenced at the Morai near the mountains was probably correct. One of the principal parts of this ceremony, I have been given to understand, is always performed in great secrecy, and with much religious superstition; this is, the disembowelling of the body. The bowels are by these people considered as the immediate organs of sensation, where the first impressions are received, and by which all the operations of the mind are carried on: it is therefore natural to conclude, that they esteem and venerate the intestines, as bearing the greatest affinity to the immortal part. I have frequently held conversations on this subject, with a view to convince them, that all intellectual operations were carried on in the head; at which they would generally smile, and intimate, that they had frequently seen men recover, whose skulls had been fractured, and whose heads had otherways been much injured; but that, in all cases in which the intestines had been wounded, the persons on a certainty died. Other arguments they would also advance in favour of their belief; such as the effect of fear, and other passions, which caused great agitation and uneasiness, and would sometimes produce sickness at the stomach, which they attributed entirely to the action of the bowels. If, therefore, this reasoning be admitted, it would appear probable that the intestines of Mahow were deposited at the Morai under the mountains; and, as it is natural to imagine they would consider the soul most attached to those mortal parts which bore to it the

greatest affinity, so, wherever those parts were deposited, there they may probably suppose the soul occasionally resorts. And hence it may be inferred, that it is in the places made sacred by the deposit of these relics that the ceremony of chief mourner, habited in the *parie*, is performed; whose business it is to keep off the inquisitive, and to maintain, as far as possible, a profound silence over a certain space in which he parades, having a kind of mace, armed with sharks teeth, borne before him by a man almost naked, whose duty is, to assail any one with this formidable weapon, who may have the temerity to come within his reach. This may account for *Whytooa's* disinclination to permit our gentlemen to visit the Morai, the apparently deserted houses, and the apprehensions of the guide, who started at the least interruption of the profound and solemn silence which prevailed in that neighbourhood.

Our recollection will here naturally recur to the notion entertained by the antient Egyptians, (who, like the Otaheiteans, were careful to embalm and preserve the bodies of their deceased relations;) that so long as these, or any part of them, remained, and were not wholly corrupted and dissipated, the departed soul still resorted to the corporeal remains, hovered about them, and preserved still a consciousness of identity; which, on the total dissolution of the corporeal frame, and all of its members, they conceived to be lost. It is also natural to recall to mind the ideas of the Platonists concerning the rational, the irascible, and the concupiscible soul, each of which had its seat, as they conceived, in a particular part of the body—the head, the præcordia, the venter, or bowels.

With regard to the question in controversy between Captain Vancouver and the Otaheiteans, respecting the part of the body which is the most connected with thought and life, it may be observed, that the most recent discoveries in zoology seem to decide it in favour of the Otaheiteans: for it is now universally agreed, that animals do exist which are wholly without a head, and the whole of whose organization consists in a stomach and one canal.

In Book the Third our author, having amused his readers with an account of various transactions at two Spanish settlements in New Albion, carries them along with him on a second visit to the Sandwich Islands. Departing from Sandwich Islands on a second visit to the north, our voyagers survey the American coast from Fitzhugh's Sound to Cape Decision; and from Monterrey to the southern extent of their intended navigation. This second visit and survey are the subject of the fourth book. In Book Fifth they pay a third visit to the Sandwich Islands, and conclude the survey of the coast of North-west America. In Book Sixth they pass along the western coast of America, to the southward; double Cape Horn; touch at St. Helena; and arrive in England.

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The editor informs us, in an advertisement, that Captain Vancouver had made many curious observations on the natural history of the countries he had visited, and on the manners, customs, laws, and religions, of various people with whom he had met, or among whom he had occasionally resided. These he had intended to present in the form of a supplementary, or concluding chapter; but was prevented from so doing, by the unfortunate event of his illness. Some of these notes the editor has subjoined to the history of the voyage, as nearly as possible in the author's own words, without attempting any such arrangement of them, as might tend to diminish their authenticity, or bring into doubt that scrupulous veracity from which Captain Vancouver never departed.—In the specimens which the editor has given of the author's notes we find, however, nothing of laws, manners, or customs, nor yet of natural history. They relate chiefly to some matters of fact, and transactions of very little consequence, and to some disputed points in navigation and geography. In the history of the voyage itself we meet with many interesting descriptions of nature, and important observations on the state of society; but the chief merit, as it was the chief object, of the publication is, that it contributes considerably to the advancement of nautical astronomy, navigation, and geography. An emulation in this noble career of discovery had taken place between the most enlightened and enterprising nations in Europe, when it was unhappily exchanged for expeditions as prejudicial to science as they were hostile to humanity. From the united efforts of the genius of Great Britain, bold and skilful in navigation, and uniting alacrity with perseverance, and that of France, not more addicted to metaphysical subtlety than apt in the application of mathematical science and chemical discoveries to practical and useful purposes, great benefits had already begun to accrue to human society; and from their mutual exertions, thus essentially allied, though thus temporarily opposed, greater still, we trust, are to be expected.

Among these, not the least in the scale of importance, the improvement of navigation, extended by the ardour and facilitated by the progress of science, promises itself a lofty eminence: and, not forgetful of its sister sciences, it aims to make the proportion of their elevation correspondent with its own. Astronomy, geology, natural history, the moral, political, and philosophical sciences, all make a common cause with its advancement. We are disposed therefore to assign a more than ordinary degree of interest to a work, which, like the one before us, embraces a subject of such vast and comprehensive importance: and, on this account, we are particularly sorry to recognize, in the publication under our notice, the barbarous competition which has of late years arisen among certain printers and book-sellers of publishing the most useful books with artificial decorations

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of the most luxurious and costly kind. The great utility as well as the highest glory of the art of printing consists in giving circulation to the most ingenious and useful productions at the easiest rate; and the work before us might easily have been presented to the world at less than half the expense of these superb and sumptuous volumes. But we must not seek to reconcile the spirit of trade with the interests of science.

To the style of the work under our review we may, upon the whole, allow the merit of perspicuity and propriety. Nevertheless, we occasionally meet with such deviations from accuracy and purity of language, as the following:

They presented me, 'on coming on board, with cloth, hogs, fowls, and vegetables, in such abundance that we had now more than we could dispense with.'

It is certainly meant, that they had many with which they could have well dispensed. The following mode of construction which frequently occurs in this as well as other works, is by no means grammatical, although the extreme frequency of its recurrence, gives room to suspect that few are aware of its impropriety.

Vol. I, p. 365.—'Having so recently been preserved from the dangers of a most perilous situation, the scene before us, in presenting a prospect of many such snares, was extremely discouraging.'

We have had frequent occasion to notice here that fault, for which the writings of modern authors are so generally reprehensible, the miscollocation of the attributive *only*, and other adverbs.

ART. V. *Transactions of the Royal Society of Edinburgh.* Vol. IV. 4to. Edinburgh, Dickson; London, Cadell and Davies. 1798.

THE transactions of this Society are more miscellaneous than those of its elder sister in London, and the volume is swelled by the insertion of many particulars not very interesting to its own members, and still less so to the public. In the first part, the history of the society, we found little to strike our attention. The most important communication came from Calcutta, and has a claim to the attention of philosophers. It gives an account of the diurnal variations of the barometer. Dr. Balfour observed the instrument every half hour, according to this paper, from the 31st of March to the 29th of April, 1794.

P. 23.—The result was, the discovery of a periodical variation in the barometer, consisting of two oscillations, which it performs regularly every twenty-four hours.

1. On every day, that Dr. Balfour observed, with scarce any exception, the barometer constantly fell between ten at night and six in the morning; and this it did progressively, without any intermediate rising but in one instance.

2. Between six and ten in the morning the barometer constantly rose; it also did so progressively, and rarely with any intermediate falling.

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3. Between ten in the morning and six at night, the barometer fell progressively, without a single exception.

4. Lastly, between six and ten at night, the barometer rose progressively, without any intermediate falling, except in one instance.

From this and similar observations, we may consider it as a fact, that diurnal variations in the barometer do exist: in climates like our own the quantity of variation cannot be discovered, and we must look to the regions near the equator for more satisfactory information, before we attempt a theory on so difficult a subject.

In the appendix are given the lives of Lord Abercromby, W. Tytler, Esq. Mr. W. Hamilton, and Dr. Roebuck. The first life must be considered as a tribute of friendship to the memory of a man at the bar, not very particularly distinguished in his profession, and possessing those moderate talents, which in the circle of his friends rendered him an agreeable companion. We smiled at the panegyric which closes the long account of departed excellence.

Appendix, p. 14.—‘Of his private virtues and accomplishments I might speak in this Society on the testimony of many of its members, who will long remember the excellence of his disposition, the worth and honour of his heart, the amiable and engaging manners which he exhibited. From birth, from education, from native sentiment, and improved society, he cultivated, and was never a moment unimpressed with, the feelings of a gentleman, with that delicacy of mind, “above the fixed and settled rules,” which polishes the manners, which refines morality, which dignifies virtue; of which such an example is the more valuable in these days, when I am afraid a style of life and manners has become in some degree fashionable, which destroys this honourable distinction; which degrades the higher ranks by vices and follies that used to be a reproach to the least worthy among the lower; in which name and station sanctify grossness in pleasure and coarseness in demeanour, and wealth shoots out into caprice and absurdity, instead of expanding into generosity and usefulness.’

Mr. Tytler was known chiefly by his inquiry into the evidence against Mary Queen of Scots, and was in many respects a very valuable member of society. In this life we meet with an observation on the different manners of London and Edinburgh, which is founded on a just estimate of human life.

Appen. p. 18.—‘It is perhaps only in smaller communities, like that of *Edinburgh*, that the union of business and literary studies can easily take place. In larger societies, such as that of *London*, where the professional objects are greater and more extensive, and the different classes of men are more decidedly separated from one another, there is a sort of division of mind as well as of labour, that makes the lawyer or the merchant a perfect lawyer or merchant, whose mind and time are wholly engrossed by the objects of his profession, and whom it might considerably discredit among his brethren of that profession, were he to devote any portion of either to classical study

study or literary composition. In Edinburgh it is otherwise; the professional duties are not in general so extensive as to engross the whole man, and, his connections in society extending through many different classes of his fellow-citizens, he has opportunities of conversing, of reading, of thinking, on other objects than merely those immediately relating to the business which he follows. This is perhaps the most agreeable state of society of any, which, if it may sometimes prevent the highest degree of professional eminence and skill, (though even on that ground many arguments might be offered in its favour,) certainly tends to enlarge the mind, and to polish the manners; to give a charm and a dignity to ordinary life, that may be thought ill exchanged for the inordinate accumulation of wealth, or the selfish enjoyment of professional importance.

The most interesting life is that of Dr. Roebuck, who, having been born at Sheffield, and, after the completion of his studies, resided in Birmingham, contracted a fondness for the pursuits of those two places, which took him away from the immediate objects of his profession, and led him, though not without great benefit to the public, into many difficulties. His first attempt was to improve the process in obtaining, and consequently to lower the price of, the vitriolic acid. In this he completely succeeded; and, in the year 1749, established works for this purpose at Preston Pans, in Scotland. The success of his vitriol works led him on to greater undertakings, and by his exertions and skill the iron works at Carron were established. The preparations were finished in the end of the year 1759, and on the first of January, 1760, the first furnace was blown. Successful in two great attempts, his adventurous spirit led him, unfortunately, to a third, which consumed his own and his wife's property, besides the profits of his former labours. He became lessee of the Duke of Hamilton's coal and salt works, at Borrowstounness, a situation, from which he had sufficient reason to anticipate great public benefit, and great private emolument. The failure of it involved the future part of his life in irksome drudgery, the most disgusting to a man of genius, and which rendered his latter days a cloudy scene of anxiety, disappointment and distress. We give the conclusion of this paper in the writer's own words; but we hope that Scotland has, before this time, provided honorably for the widow of her benefactor.

Append. p. 86.—‘We cannot conclude this narrative without expressing our regret, that talents so great, and services so useful to his country, as were those of Dr. Roebuck, should have turned out of so little account to himself and his family. But this is, in fact, no uncommon case. The great benefactors of society have never been men actuated by gain or interest, but those whose ambition was fixed on promoting the convenience and happiness of men. The Doctor had in fact too little regard for money, and was generous in the extreme. It must be confessed, too, that his confidence and ardour prevented him from foreseeing some of the difficulties and obstacles he met with,

and frequently tempted him to lay out large sums, in the prosecution of some of his projects, without sufficient œconomy, and, of course, without proper returns. His open, unsuspicious temper, also, led him frequently to put too much trust and confidence in some of those who had the charge of his works, which proved to him the cause of many cruel disappointments. But even from his errors and failure the public have derived advantage; and it is surely indisputable, that a man, who passed sixty years in acquiring knowledge, and enlightening his countrymen, is well entitled to the gratitude of his country. During his life, his public services were not altogether overlooked. He often met with flattering marks of approbation from many liberal and public spirited noblemen and gentlemen in this country; and the city of Edinburgh, then under the auspices of the Provost Drummond, when they honoured him with the freedom of their city, was [were] pleased to add in his diploma, "That it was given for eminent services done to his country." But enough has not yet been done. Some farther tribute is due to his memory: for there is a just debt of gratitude constituted against the public, which cannot be considered as discharged, as long as the Widow of Dr. Roebuck, whose fortune was sunk in these great undertakings, is left without any provision for her immediate or future support.

The papers in the physical class have, among various signatures, the names of Glenie and Playfair. Besides what are thus subscribed, we find one or two other papers which are not without merit.

Art. I. *Account of a Mineral from Strontian, and of a peculiar Species of Earth which it contains.* By T. C. Hope, M.D. F. R. S. E.—This mineral, to which the writer gives the name of Strontites, was brought in considerable quantities, about six years ago, to Edinburgh. The results of various trials upon it with several acids are given with great accuracy, and, if not thoroughly convinced that it contains an earth of a peculiar nature, we at least see sufficient grounds for calling the attention of chemists and mineralogists to the subject.

Art. II. *Observations on the Natural History of Guiana.* By W. Lochead, F. R. S. E.—These observations are the result of a botanical excursion, which the writer made to the Dutch colony of Demerary. A very good account is given of Guiana, of which the limits of our work permit us to give only the conclusion.

Part II. P. 62.—'This most recent of countries, together with the large additional parts still forming on its coast, appear to be the productions of two of the greatest rivers on the globe, the Amazons and the Oroonoko.' If you cast your eye upon the map, you will observe, from Cayenne to the bottom of the gulph of Paria, this immense tract of swamp, formed by the sediment of these rivers, and a similar tract of shallow muddy coast, which their continued operation will one day elevate. The sediment of the Amazons is carried down thus to leeward (the westward) by the constant currents, which set along from the southward and the coast of Brasil. That of the Oroonoko is detained, and allowed to settle near its mouths, by the opposite

opposite islands of Trinidad, and still more by the mountains on the main, which are only separated from that island by the Bocos del Drago. The coast of Guiana has remained, as it were, the great eddy or resting-place for the washings of great part of South America for ages; and its own comparatively small streams have but modified here and there the grand deposit.'

Art. III. *A short Paper on the Principles of the Antecedental Calculus.*—By J. Glenie, M. A. F. R. S. 1. & E.—This paper is indeed short, and of too abstruse a nature for us, in our confined limits, to give it the attention it deserves. If the antecedental calculus have the advantage over the fluxional in the foundation of its principles, the difficulty of comprehending it will be a formidable bar to its adoption in practice. We allow the writer,

Part II. P. 79.—'That it is manifest that in this calculus no indefinitely small or infinitely little magnitudes are supposed, but only magnitudes less than any that may be given or assigned, and ratios nearer to that of equality than any that may be given or assigned, and that it is equally geometrical with the method of exhaustions of the ancients, who never supposed lines, surfaces, or solids, to be resolved into indefinitely small or infinitely little elements. The expression *infinitely little magnitude* indeed implies a contradiction. For what has magnitude cannot be infinitely little.

'This geometrical calculus, though it has no connection with the various modifications of motion, is equally convenient in its application with the method of fluxions, (which is unquestionably a branch of general arithmetical proportion, in which 1 or unit is the common standard of comparison, as well as the consequent of every ratio compounded, or decomposed).'

From this and similar attempts we may prognosticate, that the doctrine of fluxions will not long maintain its ground, and that the introduction of motion, in questions which can easily be solved without it, will be considered as unscientific and contrary to the true principles of mathematical reasoning.

Art. IV. *Observations on the Trigonometrical Tables of the Brahmans.* By J. Playfair, F. R. S. E.—The Surya Siddhanta, amongst a variety of fictions, contains the principles of the Indian trigonometry, and it is singular, that it gives a theorem for the construction of tables, with which the Greeks and Romans were entirely unacquainted. The work is, upon the lowest calculation, 2000 years older than our æra, and consequently the Hindoos must, for some time preceding the writing of that work, have been in the possession of a considerable portion of mathematical science. Not to perplex the reader with Hindoo terms, we shall observe only, (p. 98.) that

'The geometrical theorem, which is thus shewn to be the foundation of the trigonometry of Hindostan, may also be more generally enunciated. "If there be three arches in arithmetical progression, the sine of the middle arch is to the sum of the sines of the two extreme arches, as the sine of the difference of the arches to the sine of

twice that difference." This theorem is well known in Europe; it is justly reckoned a very remarkable property of the circle; and it serves to shew, that the numbers in a table of sines constitute a series, in which every term is formed exactly in the same way from the two preceding terms, *viz.* by multiplying the last by a certain, constant number, and subtracting the last but one from the product.

We are anxiously expecting a complete translation of the *Surya Siddhanta* by Mr. Davis, which will probably give us a farther insight into the antiquity of this work, and the state of knowledge among the sons of Shem, in an early period after the deluge.

Art. v. *Some geometrical Porisms, with Examples of their Application to the Solution of Problems.* By W. Wallace.—These porisms are a proof of the writer's talents, which will lead him to apply his knowledge to problems of a higher nature.

Art. vi. *Determination of the Latitude and Longitude of the Observatory at Aberdeen.* By A. Mackay, L. L. D. & F. R. S. E.—From calculations, founded on various observations, the latitude of Aberdeen is $57^{\circ} 8'$, $59'' 15'''$, and the longitude $2^{\circ} 8'$ west.

Art. vii. *An Account of certain Motions which small-lighted Wicks acquire, when swimming in a Basin of Oil; together with Observations upon the Phenomena tending to explain the Principles upon which such Motions depend.* By P. Wilson, F. R. S. E.—As the experiment may serve to amuse a winter's evening, in many families, we shall in the writer's words give an account of what he calls his hydrostatical lamp.

P. 163.—It consists of a small circular patch of common writing paper, about three eighths of an inch in diameter, having about a quarter of an inch of soft cotton thread standing up through a puncture in the middle to serve as a wick; and the phenomena, in question, are certain motions which such minikin lamps acquire, when lighted and made to swim in very pure salad oil.

‘A shallow glass basin, with sides rising nearly perpendicular, or a common glass salver, will conveniently contain the oil for these experiments. As soon as the lamp is lighted, it will immediately sail briskly forward, in some direction, till it meets the side of the vessel, and afterwards will take a circular course, always bearing up to the sides, and so will perform many revolutions.

‘Sometimes the circulation is from right to left, and sometimes in the contrary direction, according as that point of the paper base, which in the direct sailing kept always foremost, turns away from the side of the glass a little to the right or to the left hand of that which comes to be the point of contact. This turning away, of what may be called the Leading Point of the base, is distinctly observable by a partial rotation of the lamp round the wick, as an axis, as soon as it arrives at the side of the vessel. Sometimes, though rarely, the leading point itself attaches to the side, and forms the *vinculum*, in consequence of the well known corpuscular attraction between the elevation of oil around the base, and that belonging to the sides

sides of the glass; and, when the vinculum so corresponds to the leading point, the lamp will be found to stand still, without any tendency to circulate.

When the little wick has any sensible excentricity upon the circular paper base, the lamp will sail so as to make that part of the base which lies nearest to the wick the *stern*; and, if the base of the lamp be clipped of an oval form, and the wick placed in the longer axis excentrical, that end of the base, nearest the wick, will also keep hindmost, when the lamp sails across the salver. In the same manner, if the base be an equilateral triangle, having its wick in the perpendicular which bisects any of the sides, either the vertex or side will become the *stern*, and keep hindmost, according as the wick is placed nearest the one or the other. Lamps, so constructed, are found also to circulate upon their arrival at the side of the vessel, when the leading point turns away from the glass, as it commonly happens.

The motion evidently arises from the rarefaction of the oil beneath the patch, occasioned by the heat communicated from the wick.

Art. VIII. *An Account of a singular Halo of the Moon.* By W. Hall, F. R. S. E.—This Halo was seen at Whitehall, near Berwick, about ten o'clock at night, on April the 18th, the moon being nearly s. w. and at altitude 54° , which consequently was the altitude of the limb of the greater halo, and the altitude of the opposite limb was 14° . The diameter of the smaller halo was between 12° and 8° .

Art. IX. *A new Series for the Rectification of the Ellipsis; together with some Observations on the Evaluation of the Formula* $(a^2 + b^2 - 2ab \cos \phi)^n$. By J. Ivory, M. A.

P. 178.—Let e denote the excentricity of an ellipse, of which the semitransverse axis is unity, and π the length of the semicircle, radius being unity: then,

$$\text{if we put } e = \frac{1 - \sqrt{1 - e^2}}{1 + \sqrt{1 - e^2}},$$

half the periphery of the ellipsis will be

$$= \frac{\pi}{1+e} \left(1 + \frac{1^2}{2^2} e + \frac{1^2 \cdot 1^2}{2^2 \cdot 4^2} e^4 + \frac{1^2 \cdot 1^2 \cdot 3^2}{2^2 \cdot 4^2 \cdot 6^2} e^6 + \frac{1^2 \cdot 1^2 \cdot 3^2 \cdot 5^2}{2^2 \cdot 4^2 \cdot 6^2 \cdot 8^2} e^8 + \&c. \right),$$

the coefficients being the squares of the coefficients of the radical $\sqrt{1 - e^2}$.

Art. x. *A short mineralogical Description of the Mountain of Gibraltar.* By Major Imrie.—This is the best description we have seen in so short a compass of this important spot, and it is peculiarly interesting from the writer's accurate researches into the state of the fossil bones, as they are generally called, which are found in the rock of Gibraltar. He refutes the general idea, that they are found in a petrified state, and in the solid calcareous rock. The bones have not the smallest appearance of petrification. They are found in the perpendicular fissures of the rock,

down which they have been washed by the rains, and in the course of ages have been enveloped in, and cemented by the calcareous matter which the water deposits. Similar concretions are found in Dalmatia, and in the islands of Cherso and Osero.

Art. XI. *Description of a Thermometer which marks the greatest Degree of Heat and Cold, from one Time of Observation to another, and may also register its own height at every Instant.*

Art. XII. *Description of a Barometer which marks the Rise and Fall of the Mercury, from two different Times of Observation.* Both by A. Keith, F. R. S. & A. S. E.—Mr. Six, of Canterbury, made a very considerable improvement in the Thermometer, by means of two little glass tubes, in each of which a needle was inserted; and, as these were raised by the rise of the mercury, a glass spring kept them suspended when the mercury fell: and thus the greatest degree of heat or cold, between two times of observation, was determined. The tubes were brought again in contact with the mercury, by means of a loadstone. In the instruments here described a conical piece of ivory floats on the mercury, to which is joined a wire, having at the top a bent knee, and as the mercury rises, this knee raises an index; and, as it falls, depresses another index of thin black oiled silk, moving with ease up and down a small wire which runs through them. If at the extremity of the bent knee be a piece of black lead, and by means of simple machinery the scale be made to have a horizontal motion, a line may be drawn to shew the height of the mercury at every instant. The contrivance is very ingenious, and may produce great advantages to meteorology.

Art. XIII. *Meteorological Abstract for the Years 1794, 1795, and 1796.* By J. Playfair, F. R. S. E. The journal was kept in a house about 500 yards to the south of Edinburgh College, in latitude $55^{\circ} 57' 5''$ nearly. The barometer stood at 265 feet above the level of the sea, and the thermometer on the outside of a window with a north western aspect, about eighteen feet above the surface of the ground. From this journal it appears that, in 1794, at 8 A. M. the mean height of the barometer was 29,641, mean temperature of the mercury in the barometer 55,72; mean height of the thermometer at 8 A. M. 49,79, at noon 52,84, at 10 P. M. 48,34, and consequently the mean of the three last means is 50,32. Quantity of rain 28,73. In 1795, mean height of the barometer at 10 A. M. 29,654, mean temperature of the mercury 53,1; mean height of the thermometer 8 A. M. 47,90, at noon 50,04, at 10 P. M. 45,44, mean of these three means 47,75. Quantity of rain 35,729. Days of westerly winds 231, of easterly winds 134. In 1796, mean height of the barometer, 29,614, its temperature 54,08; mean height of the thermometer at 8 A. M. 47,38, at noon 51,71, at 10 P. M. 47,10, mean of these three means 48,1: quantity of rain 19,395: days of westerly wind 253, of easterly 113.

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The literary class contains, 1st, a very ingenious paper on the Origin and Principles of Gothic Architecture, by Sir J. Hall, F. R. and A. S. S. E. The object of the paper is to shew, that all the Gothic forms may be traced to the imitation of one very simple original. This simple original is a plain rustic mansion, made by posts in the ground, and tapering rods at the top of them, which, being fastened together, support a roof of thatch. If this were the original abode of our ancestors, they would, when they arrived at the use of stone, and power of forming it into the figures to which they had been accustomed, naturally imitate their simple mansions, adding to their buildings such ornaments as fancy might direct. If these ornaments resemble leaves and knobs in trees, the hypothesis of our writer is greatly strengthened. To examine more carefully his hypothesis, he determined to try the effect of a mansion on his own plan, of which he gives the following account.

P. 25, part 2.—‘ Finding that all the essential parts of Gothic architecture could thus be explained, by tracing its origin to the imitation of a very simple rustic edifice, I was desirous of submitting the theory to a kind of experimental test, by endeavouring actually to construct a building such as has been described. With the help of a very ingenious country workman*, I began this in spring 1792, and completed it, in the course of the winter following, in a manner which far surpassed my expectation, and which has already met with the approbation of several members of this society. The method of construction answered so well in practice, that I doubt if a better could be followed, with such simple materials; and so primitive is the mode of execution, that I believe, with a little ingenuity, the whole might be executed without the help of a sharp instrument, or of any materials but such as the woods afford.

‘ A set of posts of ash, about three inches in diameter, were placed in two rows, four feet asunder, and at the interval of four feet in the rows. Then a number of slender and tapering willow rods, ten feet in length, were applied to the posts, and formed, in the manner already described, into a frame, which, being covered with thatch, produced a very substantial roof, under which a person can walk with ease†.

‘ This little structure exhibits, in miniature, all the characteristic features of the Gothic style. It is in the form of a cross, with a nave, a choir, and a north and south transept. The thatch, being

* ‘ John White, cooper, in the village of Cockburnspath, in Berwickshire.’

† ‘ The roof, being protected from the weather, is still in perfect preservation, though it has now stood about five years; but the windows and other parts, which are more exposed, are going fast to decay, though they have been often repaired. Soon after the work was finished, a very accurate drawing of it was made by an ingenious young artist, Mr. A. Carle, which it is proposed to engrave for the illustration of this Essay, when published at full length.

so disposed on the frame as not to hide the rods of which it is composed, they represent accurately the pointed and semicircular arches, and all the other peculiarities of a groined roof. The door is copied from that of Beverley. The windows are occupied by a number of designs, executed, (by means of split rods,) in exact resemblance of those which actually occur in various Gothic edifices. Round each window is a border of compact wicker-work, which, by deepening the shade, adds greatly to the general effect. At a little distance stands the spire, formed of eight straight poles of willow planted in the earth, and rising in an octagonal pyramid to the height nearly of twenty feet. Various other Gothic forms are likewise introduced, which, being of the more complicated kind, will be explained in a subsequent part of this Essay.

‘ The appearance of the whole, whether seen from within or from without, bears, I flatter myself, no small resemblance to a cathedral.

‘ In the course of spring and summer 1793, a great number of the rods struck root, and throve well. Those of the door, in particular, produced tufts of leaves along the bent part, exactly where they occur in stone-work; the vegetation did not however reach, as had been wished, to the very summit, but was more than sufficient to justify an artist in the execution of doors like that of Beverley (fig. 33.). Three of the rods of the steeple also, sent out buds, at small intervals, to the height of eight or ten feet from the ground, so as, at one stage of their growth, to resemble the budded spire already described.’

We shall be anxious to see the whole of this writer’s ideas developed on so curious a subject, and, as we are much inclined to favour his opinion, we shall, we doubt not, be highly gratified by his account of the transition from wickerwork to masonry, on which he is now employed. His remarks on various Gothic buildings, in this little essay, discover great taste, and are highly interesting to every lover of Gothic architecture.

ART. II. *M. Chevalier’s Tableau de la Plaine de Troye; illustrated and confirmed from the Observations of subsequent Travellers and others.* By A. Dalzel, M. A. F. R. S. E.—We are too much interested in the studies of our early years, not to feel some dissatisfaction at the late attempt to rob the Prince of Poets of part of his honors, and ourselves of a portion of the pleasure we derive from the perusal of his writings. To the attempt, however, we are indebted for a more accurate account of the Plain of Troy, than we might otherwise have received, and every traveller adds his testimony to Mr. Chevalier, in favour of Homer’s descriptions. Mr. Lister, late ambassador at the Porte, Dr. Sibthorpe, Mr. Hawkins, and Mr. Dallaway, have been upon the spot, traced the Scamander to its warm and cold springs, crossed the Simois several times, stood on the Sigeon promontory, and, as far as the changes in the surface would permit, marked out the place of the Grecian camp. The detail of their observations, the correction of some few mistakes into
which

which Mr. Chevalier had fallen, and the remarks of Heyne, render this on the whole, a very interesting paper, and highly creditable to the learned professor by whom it is written.

ART. VI. *The Experienced Farmer, an entire new Work, in which the whole System of Agriculture, Husbandry, and Breeding of Cattle, is explained and copiously enlarged upon, &c.* By Richard Parkinson, of Doncaster. 2 vols. 615 pages. Price 1l. 1s. in boards. Robinfons. 1798.

THE writer or compiler of a treatise on agriculture should not only be well acquainted with the practical business of farming, but have an intimate knowledge of those sciences with which it is nearly connected. Without the latter, however minute his information, or however extensive his experience of the former may be, it will be impossible for him to produce a work, which shall be calculated to throw any valuable light on the different operations and processes of husbandry, or which shall tend to facilitate, in any important measure, its improvement. He will, of course, be frequently ascribing effects to trifling or unsatisfactory causes; and, incapable of reducing his ideas into any kind of systematic arrangement, his reasonings can seldom be expected to be accurate, and will, too generally, be inconsistent and absurd. These remarks are not, however, more particularly applicable to the present, than to most other publications on the same subject.

The judicious reader will readily perceive that Mr. P. is better acquainted with the modes of management and the practical routine of a farm, than with the philosophical principles or analogies on which they are founded. By this insinuation we are very far, however, from wishing to throw contempt upon his labors, which are certainly, in many respects, valuable; we only wish to caution the reader against the hasty adoption of reasonings and explanations which he may occasionally meet with in the perusal of the work.

After informing us, but in a much more circumstantial manner than was necessary, of the grounds on which he claims the notice of the public, and observing that, in four hours conversation with Mr. Bakewell, he obtained more useful knowledge in respect to the breeding and management of stock, than he had been able to acquire during *all* the time he practised the business of a farmer, he commences his performance with the nature and method of cropping on various soils.

The method of making manure follows, in which Mr. P. seems to pique himself on some very trifling particulars. The following is an instance.

P. 24.—‘It has been customary with some farmers, intelligent men in other respects, to turn their manure over in the fold, in the spring, in dry weather; and, as it is dry and trodden down hard, they are obliged

to

to cut it with a hay-knife, and throw it up in lumps: but, in heating, the dry part will injure the moist, and prevent putrefaction. That, therefore, is not so good a method; for the more it is shaken about, and the lighter the hill is made, the quicker it heats and rots: and no fold-manure can be in a proper state to be laid on land till it has undergone a degree of fermentation. The manure thrown out at stable-doors, if the cattle do not tread it down, may change into a proper state without being moved. The greater the variety in the sorts of manure, the better; such as the dung of pigs, horses, cows, &c.

‘By this method you may, in one or two months, make excellent manure, far exceeding that made by the common process, which requires so much time and labour to bring it to perfection. The *old* farmer prides himself on having manure accumulated for a year at least preceding the use: but he is wrong to boast of such management—it is false economy. The salts and oil, which constitute the richest part of the manure, evaporate; and the juices drain from it, if it lie long after being taken from the fold-yard or reservoir.’

To the drill husbandry Mr. P. is every where properly attached, the advantages of which he has stated with great precision.

On turnip and potatoe culture we have not observed any novelty in what the author has advanced; but the usual modes are sufficiently well described.

Reaping corn ten or fourteen days earlier than the common time, Mr. P. thinks a practice worthy of being more attended to by farmers, as it prevents the grain from being small, and is a security against the losses often sustained by winds.

On sheep and sheep-management the author has occasionally thrown out useful hints; but many circumstances of importance are omitted, particularly in respect to the improvement of land by means of them.

The feeding of horses employed in the farming business is a matter of much consequence, on account of the expense which has generally attended it. Mr. P. has, however, suggested many things which we wish the farmer to keep in his mind, as we are disposed to believe that he will find a considerable saving by them.

The last part of the first volume is occupied by comparative statements of the advantages of the *new* over the *old* system of husbandry. Here the author will sometimes appear to be rather too sanguine in his expectations, though his calculations, we confess, are made with fairness.

We may now present the reader with an extract or two, in order to explain the manner in which the work is executed.

Some of our author's observations on the feeding of sheep, &c. with turnips deserve notice.

‘In eating turnips off with sheep,’ says he, p. 59, ‘great loss is frequently sustained from want of proper management; but more particularly in the broad-cast, where the custom is to give sheep a large fold of turnips. Perhaps frost comes on immediately, and continues
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some days; a fall of snow probably succeeds: in such case, even the most obstinate advocate for the old method certainly must allow the drill to be far preferable; as it would be easy to have sheep-penns turnip trays made and set in such a manner as to form a kind of trough, moveable of course. The bar or tray must be set near the far side of the row of turnips; and a board, from ten to twelve inches broad, with two or three stakes (longer or shorter according to the depth of the soil) nailed to it, must be fixed on the side where the sheep are to eat; for the narrower the space the turnips are enclosed in, the better. It may possibly be feared lest the sheep should get in amongst the turnips fenced off. I say, no. For, supposing the turnips to take up a regular space of twelve inches, the trough may be made not much more than a foot at bottom, sloping upward: and the tray or bar may incline towards the sheep, and hang over the trough, or part where the turnips are, and prevent them from getting into it.

By this means sheep might have their food quite clean; and by setting off only the quantity necessary for the day, they would eat their portion with avidity, and not dung upon it, and spoil more than they eat.—

It is well understood in feeding cattle, horses, pigs, &c. that if you lay a redundancy of food before them, they will not, in many instances, feed so well: they eat just sufficient to satisfy nature, and waste the rest.

If the sheep were driven into straw folds, they might breakfast on straw, which would cause them to retain the turnips longer in their stomachs, and thus to fatten sooner. Meanwhile the shepherd and boy might be moving the fold a row farther; or, if found more convenient, they might move the sheep early in the evening to the straw fold, and at that time shift the penn. Where there are both feeding sheep, and stock sheep, it would be advisable to give the feeding sheep rather more than sufficient for the day, and the next day to turn the stock sheep into the fold to eat up what the others had left. By this method, a man may soon judge what length of turnips to give to the sheep, so as to commit little or no waste.

The advantage of my method will appear from the following calculation: Suppose two hundred sheep to employ one man and one boy every day. I agree, the boy might be superfluous in the old way; but allow one shilling per day for him. The same quantity of turnips I estimate to keep three sheep where only two were kept before. Three hundred sheep will then be kept where only two hundred were kept. Reckoning the profit on one hundred sheep at two pence weekly per head, it will amount to 16s. 8d. per week; and, deducting from it the extra charge of seven shillings for the boy, there remains a clear profit of 9s. 8d. per week. If the flock is larger, the profit will increase in proportion; as a man and boy can manage four hundred sheep. Two hundred are sufficient to be fed together: but if four hundred were equally divided, a man and boy could manage both flocks.

But I am of opinion, that even *two* sheep may be kept by my method for *one* in the old way. If so, the money would be 1l. 13s. 4d. per week, which, in twenty weeks, would amount to 33l. 6s. 8d. which sum would more than clear the expences of the boy, and of the extraordinary penn the first season.

Where cattle are to be fed on turnips, they may be treated in the same manner as sheep, provided the land be dry.

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The description of the fold-yard will afford a good specimen of the author's mode of proceeding :

§ 205.—'The fold-yard,' says he, 'ought to be so situated amongst the buildings, as easily to receive every sort of manure; which the pigs by routing and turning it over continually will thoroughly intermix. The cattle will eat much of the litter which is thrown out from the horse-stables, which always contains small quantities of hay wasted by the horses, and at times a little corn and other matters, which, by this management, will turn to the farmer's profit in a greater degree than if the same quantity of such hay had been taken from the stack, and immediately spread in the fold-yard; as the cattle in this case eat a great deal of the horse dung or refuse straw along with it. The fold-yard should be nearly level, with a small inclination or slope towards the receptacle or reservoir.

'I cannot approve of the management of those who would give the fold-yard the form of the inside of a bowl: in such a concavity, the cattle, on the approach of winter, would starve, by lying so much in wet: neither would the manure be so soon fit for use; for the materials it is composed of, if constantly covered with water, would scarcely ever rot. Any man may satisfy himself of the truth of this assertion, by immersing manure in water and keeping it constantly covered.—A singular proof of this happened not many years since in the vicinity of London. In sinking a well at Tottenham court, on the estate of the late lord Southampton, at about eighteen feet from the surface the workmen dug into something soft, which, upon being sent up in the bucket, was found to contain a paunch or rumen of an animal, with a quantity of undigested hay, to all appearance as if it had been chewed but a few hours before. On further search, the horns of the cow and part of the head with the hair on, were separated by the axe and spade. Incredible as it may seem, the whole appeared as fresh as if they had been recently deposited; though afterwards proved to have lain there upwards of forty years. Upon enquiry, it was discovered that the identical spot had been a large pit, or pond of water, into which, at the time of the great distemper amongst the horned cattle, a neighbouring cow-keeper, who then rented the place, had thrown a great number of cows which had died of it. The pond afterwards was filled up, chiefly by rubbish from London; and it is almost unnecessary to add, that the present proprietor immediately had the well closed again.

'The fold-yard, then, should have a small declination or slope from where the rain falls from the buildings, and in general from every other part of the premises, so that the refuse of the house, and all other washings, may gently ooze into the reservoir or common receptacle. If the fold-yard is paved, one inch dip in twelve feet will be found to be sufficient.

'The reservoir must be made sufficiently capacious and deep enough to receive a quantity of roots, corn-stubble, earth from different soils, &c. which will imbibe the juices as they gradually ooze in, and form a matter that, when taken out, will ferment strongly, and in this manner be worked into a good compost very little inferior to the fold-manure. By using this compost (as prescribed in the Method of making Fallows) at the latter end of the year, or so soon as harvest is over, the farmer will reap more benefit than at first he will think possible. He will raise
a dung-

a dunghill from the greatest nuisances; for what can be more injurious to land than the roots of stubble, which, like wood, rob the soil of nourishment, and keep the parts from adhering sufficiently close to assist vegetation in the ensuing crop.

It is not enough to make the reservoir sufficiently large: the bottom of it must be well rammed in with stiff clay to such a thickness as to retain the juices, and not suffer the fine parts to drain away. The liquor or juice retained in the reservoir too soon and readily evaporates, and is lost when thrown on the land in its natural state. The farmer, therefore, will be careful to have all the parts well worked together into one body, as directed above.

The second volume begins with the subject of paring and burning, on which Mr. P. differs from many other writers. We think, however, with him, that the practice has been too indiscriminately condemned.

The following we believe a just observation:

VOL. II. P. 8.—‘ Though this practice of paring and burning has met with so much opposition, I cannot perceive any injury a landlord can sustain by it. Barren soils are rendered fertile by it: and no tenant would offer to pare and burn a good soil, as that would be a waste of time and money.’

The other subjects discussed in this volume are principally—draining, the use of lime, agricultural utensils, the treatment of grazing and of meadow land, the management of the live stock, and of the dairy.

These volumes unquestionably contain much valuable matter, but it is far from being well arranged. On some subjects, too, the author is tediously minute, while others, of not less importance, are treated with an unaccountable brevity. We also frequently find Mr. P. applying *my* mode, *my* plan, and *my* practice to methods of practical management, that have long been in common use. Indeed, we think he every where speaks too much of himself, and are inclined to believe that he would allow the justness of our remark, if he were more fully acquainted with agricultural writers.

The work stands much in need of an index.

ART. VII. *Nereis Britannica; five Fuci, Ulvæ, & Conserve in insulis Britannicis crescentes, &c.*—*Nereis Britannica; or, a botanical Description of the British Marine Plants, in Latin and English: accompanied with Drawings from Nature.* By J. Stackhouse, Esq. Fellow of the Linnæan Society. No. 1. 1795. Fol. No. 2. 1797. 70 pages. 12 plates. Bath, printed for Whyte.

THE author, who appears to reside at Pendarvis in Cornwall, about six or eight miles from the coast, informs us that both the drawings and descriptions have been taken from specimens fresh from the sea. The drawings were made by the author:

author: but whether, like his great predecessor in the Cryptogamia class, Dillenius, he possess the faculty of transferring them to copper, we do not know; the name of the artist not being mentioned. They are executed in different ways. Some are etchings taken off in colored inks; some are done in aqua tinta, taken off in the same manner; others, etchings colored; others, aqua tintas colored; and lastly, aqua tintas taken off in colors, with the addition of other colors by the hair pencil. Considering that the drawings are not the work of a professed artist, we must own we have been considerably gratified; but we cannot omit to suggest to the ingenious author, that he will, in future, do well to consider the genius of the plant about to be figured; that the plane smooth kinds should be engraved or etched, slightly shaded and colored by the hand, and the fibrous ones taken off in colors, and the larger parts of the frons colored by the hand.

The descriptions are very short; but he endeavours to supply their deficiencies by observations, in which he deserts the Linnæan method and language for a popular metaphoric style, wherein he seems to take so much delight, that we are fearful it will be in vain to point out to him what Linnæus has written on this subject in the Phil. Bot. 133. But, that our readers may judge for themselves, we shall present them, as a specimen of the work, the

* FUCUS LORÆUS. Tab. x.

* Fucus, fronde filiformi, compressa, dichotoma, undique, utrinque tuberculata. Linn. s. n. 813. Raii, Syn. 43. n. 15. (*planta recens e femine*). Hudf. 583.—Lightfoot, 920—Schlosser in Gent. Mag. 1756, p. 54.—With. Bot. Arr. 4. 89—Linn. Tr. v. 3. p. 176.

* RADIX, discoides^a, cotyledonem fungiformem sustentans.

* FRONS, è cotyledone, dichotoma, crassissima, tuberculata, viscosa.

* FRUCTIFICATIO, gelatina, pellucida, flexuoso-retiformis, granulis orbicularibus, seminiferis, per totam frondem.

* SEMINA, grandiuscula, pyriformia.

* OBSERVATIONES.

* Frons Fuci hujus, quæ in plantis vigentibus serè semunciam lata est, perperam a LINNÆO *filiformis* vocatur; in plantis enim recentibus Phaseoli filiquam latitudine, imo et crassitie, æmuletur. Substantia viscosa admodum^b, tuberculis utrinque ordine obliquo per totam superficiem erumpentibus.

* Tubercula ista, apicibus ab initio obserratis, maturo dehinc tempore foraminosis, etiam oculo inermi cernuntur. Mucus hinc seminibus mistis in mare exsudat.

* Origo singularis admodum; ineunte æstate, rupes ubi species hæc habitat, plantulis acetabuliformibus operiuntur^c. Hæ pro Fungis,

^a Partem hanc, radici seu basi superimpositam, *cotyledonem* nominavi, etsi reverà unica sit, et sui generis. Vid. t. x. e.

^b Vid. t. x. ff.

^c Vid. t. x. e.

vel potius *Pezizis marinis*, a *Ratio* accipiuntur; harum è medio prodeunt folia bina, crassa, sub-compressa, quæ, intervallis satis longis, dichotomiam perfectè incremento servant, et ad longitudinem^a trium vel etiam sex ulnarum aliquando producuntur.

Fructificatio è basi per totam plantam extenditur. Tubercula numerosa, utrinque, ordineo biquo extus conspiciuntur, et, si ad lucem spectes, pericarpia orbicularia, seminifera, generi propria, intus se ostendunt. Portio qualibet, tenuis, de medio transversim secta, gelatinam prorsus diaphanam exhibet, e tubulis haud quidem reticulatis, ut in *F. vesiculoso*, sed undulatis vel flexuosis compositam. Granula orbicularia, supra notata, coloris pallide fusci, interiori cutis parti adhærescunt. In singulis granulis semina pyriformia bina, ternâ, et quandoque sena, reperiuntur. Ineunte hyeme^c, tubercula, seu verrucæ, pro ratione frondis satis amplæ, oblongæ, opacæ, innatæ, haud rarò per intervalla inveniuntur; neque alienum fuerit conjicere hæc e seminibus pullulantibus enasci, et fronde marcescente in *Pezizas* istas supradictas sese evolvere.

Frons intermedia inter cylindricam et compressam, cujus sectio transversa figuram ovatam, latitudine dimidio minorem longitudine, exhibet.

Occurrit var., a D. WOODWARD (VAR. β .) juxta YARMOUTH observata, fronde latissima, irregulari, plana, internodiis paucioribus, angulis quoque dichotomiæ obtusioribus. *Linn. Fr. v. 3. p. 179.*

NARROW LEAVED FUCUS, PL. α .
OR
SEA THONGS.

* *FUCUS*, strap shaped, compressed, dichotomous, tubercled throughout on each side.

* *PLATES*. *Fl. Dan.* 710.—*Gent. Mag.* 1756. 64. f. 1. 4.—*Ger. em.* 1565. 5. (very inaccurate).—*Reaumur. Art. Gall.* 1712. p. 24. f. 2. et 1772. p. 2. pl. 3. f. 14. y.

* *ROOT*, discoid, supporting a cup-shaped^a base.

* *FROND*, dichotomous with long segments, ovate-compressed, full of tubercles, semi-transparent, viscous.

* *FRUCTIFICATION*, extending through the plant—a transparent jelly, with a flexuous net work of tubes, and orbicular seed-bearing granules.

* *SEEDS*—largish, from three to six in each globule. N. B. These are frequently impregnated in the frond and swell into large knobs^b.

OBSERVATIONS.

* It seems strange that LINNEUS has applied the term (*filiformis*) thread-shaped to the frond of this species, which in luxuriant specimens is nearly half an inch wide. It may, however, be in some measure accounted for from the very unusual contraction of this viscous,

* Intervalla seu spatia inter dichotomias, plerumque pedalia, aliquando cubitalia sunt; internodia tamen hæc in plantis in orientali Angliæ littore breviora esse, totamque plantæ molem, ex literis D. Woodward certior sum factus.

* Semina aliquando in fronde crescunt, & in tuberculum ovatum ampliantur. Vid. t. x. f. g g g.

^a See PL. x. c.

^b PL. x. g. g. g.

spongy plant in drying, and it is well known how many plants were described by him from *Herbaria*. The growth of this plant is so remarkable, that in its infant state it was mistaken by a very accurate^c botanist for a kind of sub-marine Fungus. The ^drocks early in the summer seem covered with these little saucer-shaped plants. As the summer advances, they push forth from their centres two, sometimes, though rarely, three leaves, which at intervals from nine inches to a ^efoot, or more, are regularly forked and divided, and are continued in that perfect dichotomous mode at times to the length of seven yards; the intervals between the forks increasing in length upwards. The frond is thick and succulent; somewhat between cylindrical and compressed; a transverse slice exhibiting an elliptic figure, twice as long as it is wide. It is tubercled^f on each surface throughout its whole length in an oblique direction, and, when held up to the light, discovers through the skin the orbicular masses of seeds on the inside. When the seeds are ripe, these tubercles have perforations visible to the naked eye, and at those times a thick *mucus* filled with seeds is discharged. If the plant be suffered to dry in the sun or wind, the jelly hardens into pellucid, silky filaments, which have been taken for^h pencils of hairs. In order to investigate the fructification, I cut a thin transverse slice out of the frond, and, placing it on the field of my compound microscope, I discovered the jelly, pellucid as glass, with the tubes not reticulated, but as it were undulated; the orbicular masses were sticking to the interior coat, just beneath the external tubercles. The seeds were of a conical shape, larger than any I had observed, and fewer in each globuleⁱ. I noted RAY's observation on it in its seedling state, as a perfect plant; the same mistake occurs in BAUHINE's History, p. 364, with reference to IMPERATI^k, under the name of mushroom-shaped Fucus. Dr. BORLASE, in his Natural History of Cornwall, p. 237, mentions having actually measured some plants twenty-two feet long. This I have never ascertained, though the tangled masses thrown on the

^c Ray. Syn. p. 43. n. 15.

^d See the curious account of this occurrence in Borlase's Nat. Hist. Cornwall, p. 237; and the figure of the *Peziza* at the base of the plant, Pl. x. e.

^e In vigorous specimens I have seen them four feet long: these *internodia*, Mr. Woodward informs me, are much shorter on the Norfolk coast. See Linn. Tr. v. 3. p. 177.

^f This plant, when mature, is one of the most proper to be dissected in order to study the mode of fructification peculiar to Genus *Fucus*, as it is considerably larger than in any of the other species. See Pl. x, ff.

^h See With. Bot. Arr. v. 4. p. 96. This happens to the fruit pods of the bladder, serrated, and other *Fuci*; and it is the induration of the same jelly, exuding through the orifices of the imbedded vesicles in the frond of the above, and some other species, which has been mistaken for pencils of hairs—the *filets courts* of Reaumur, but without *Antheræ*.

ⁱ From three to six in each granule

^k *Fucus singularis*.

Shore,

shore, which, from the tender texture of the plant, it is impossible to unravel, may justify the notion of its being so long.

(VAR. β .)

* The frond quite plain and flat, very irregularly varying from half an inch to an inch and a half in width: the divisions fewer, and the angles of the dichotomy very obtuse. Found at Yarmouth. Linn. Tr. v. 3. p. 179.

* This singular variety has been noticed in the Memoirs of the Royal Academy at Paris, 1772. v. 2. Pl. 4. f. 18.

* *Hab.* Geer Rock, PENSANCE, and *elsewhere plentiful*.

The learned reader who peruses the observations, both in Latin and English, will observe with surprise that there are ideas expressed in the Latin which are not to be found in the English, and *vice versa*; so that a foreigner, ignorant of English, and an English reader, unacquainted with Latin, will not be able to make themselves acquainted with the whole of the author's observations.

The synonyms, or rather references to descriptions and plates, which are mostly, if not always, taken from Lightf. Bot. arrang. ed. 2, Withering's arrang. ed. 3, Hudson, Linnæi species plantarum, and Linn. transf. iii, are divided, but for what reason we cannot divine, into two sets, those inserted at the end of the Latin specific character referring to descriptions, and to the herbaria of Linnæus, Buddle and Petiver, as examined by Goodenough and Woodward, and those which follow the English specific character being references to figures. In Relhan the references to descriptions follow the specific character, and those to figures, the synonym of Caspar Bauhin; and in the second edition of the Botanical Arrangement, the references were generally confined to figures, that room might be given for the insertion of original descriptions: but in a folio page the reader has a right to expect all the synonyms to be given at length, and not to be obliged to seek for a reference to the volume and page of the Historia Oxoniensis under the Latin synonyms, and for a citation of the plate and figure among the English observations on another page. We hope the ingenious author, in some future fasciculus, will profit by these remarks, and not judge uniformity in the appearance of his work of so much importance as to think it incumbent upon himself to be uniform in error.

Our author, in his first fasciculus, adopting Reaumur's idea of a monoecious fructification, supposed the seeds found in several species to have been impregnated by a something analogous to pollen, contained in fibres in the inside of air-bladders in some species, and on the outer surface of the frons in others. But though, in his second fasciculus, he admits that these fibres 'can have no reference to fructification,' he continues to reprobate 'Gmelin's supposition of unisexual and

asexual plants, as most 'unphilosophic;' and Gærtner's idea of the granules being 'merely gems filled with medullary substance,' as inadmissible; and thinks 'we may safely infer that certain 'capillary tubes,' which he discovered in the interstices between the granules, 'contain an impregnating aura, and that this is communicated to the orbicular masses, which at first appear pellucid, then marked with nebulous spots, and lastly discover in a more advanced state the perfect seed.' He notices the hypothesis of M. Corrêa da Serra, which supposes the mucus, which some of the *Fuci* pour out in very large quantities, to be pollen; but he does not think it probable that any resemblance can obtain in the mode of fructification between plants inhabiting different elements, adhering to his own doctrine that the male aura is confined in capillary tubes, and carefully secluded from contact with water.

Our author has been more successful in his inquiries respecting their seeds. He carefully detached plants of *Fucus serratus*, *canaliculatus* and *tuberculatus*, with their bases uninjured, from the rock, and placed them in wide mouthed jars, filled with sea-water, with their bases downwards. On the following morning, Sept. 8, he drew off the water by means of a syphon, and a quantity of fresh sea-water was poured upon the plants which were placed in a window facing the south. The next morning, a few yellowish grains were found in the water, drawn off from *F. canaliculatus*, which, on examination, proved to be seeds, each of which was enveloped with a bright mucilaginous substance. On the following morning a greater quantity of seeds was discharged from this plant, and a few from *F. serratus*, which latter plant discharged such a quantity of mucous fluid, that the water became of the consistence of a thin syrup, which, keeping the seeds suspended, made it difficult to separate them. At last a discharge of seeds took place from *F. tuberculatus*. A portion of water containing some of the seeds was poured on some pebbles and small fragments of rock taken from the beach. Strings being fastened to them, they were alternately sunk in sea water, and exposed to the air, and, when the weather was rainy, set out of doors. In less than a week a thin membrane was discovered, with the naked eye, on the surface of the pebble where the seeds had lodged, which gradually extended itself, and became of a darkish olive. At length mucous papillæ arose from the membrane, which, viewed in a glass, appeared rather hollow in the centre, whence a shoot proceeded. These plants continued to push forth central shoots for some time; but their growth was not rapid after the first efforts, owing, he thinks, to their confined situation: and, the author being at some distance from the sea, the experiment was discontinued.

We hope the author will prevail with some of his friends, constantly resident on the sea shore, to repeat these and other experiments, employing pebbles or rocks from an inland quarry, and sea water previously subjected to a boiling heat. Regular observations made on a single *Fucus*, kept in a large glass jar, continued for a year or two, would effect more in the physiological history of this genus than any cursory observations of the most accurate botanists.

Our author is of opinion that the genus should be divided, and has given a sketch of what he thinks ought to be done. To enable the reader to form a clearer idea of it, we shall insert all the species described by our author under each division, referring to the plates, and, where the parts of fructification are figured, subjoining the letters of reference.

* *Fucus*. Fructification, a jelly-like mass; with imbedded seed-bearing granules, and external conical papillæ; terminating.

* Fructification projecting.

F. ferratus. t. 1, a. c.—t. 9, a. b.—Linn.

vesiculosus. t. 2. t. 6. t. 9, c.—L.

tuberculatus. t. 9, e. Hudf.

spiralis. t. 5, L.

nodosus. t. 10, L.

filiquosus. t. 5, a. L.

filiculofus. t. 11, f.—L.

cæspitosus. t. 12, c, d, e. Stackh.

** Fructification imbedded.

tamariscifolius. t. 11, k.—L.

loreus. t. 10, L.

CERAMIMUM. Gært. Fructification, a jelly-like mass, without the seed-bearing granules; internal, universal; papillæ invisible.

F. saccharinus. t. 9, a. L.

polyschides. t. 4, Lightf.

digitatus. t. 3, L.

edulus. t. 12, b. Stackh. in *With. arrang. ed.* 3. 4. 101, a bad name, Linnaeus having an *esculentus*.

polinatus. t. 12, L.

Phyllitis. t. 9, Stackh. in *With. ib.* 100.

CHONDRUS. Fructification, an ovate, rigid, imbedded pericarp—containing seeds in a clear mucus, and prominent on either surface.

F. crispus. t. 12, k. L.

lacerus. t. 11, g, b. Stackh. not *F. lacerus* L.

stellatus. t. 12, Stackh. in *With. ib.* 99.

echinatus. t. 12, m, v. Stackh.

SPHAEROCARPUS. Fructification, external globular pericarps, adnate or immersed; sessile or pedunculate; containing seeds as above.

F. sanguineus. t. 7, a, b.—L.

rubens. t. 7, a, b, c, a.—Hudf.

sedoides. t. 12, i, l. Gooden. and Woodw.

jubatus. t. 11. Gooden. and Woodw.

pinnatifidus. t. 11. b, c, d. Huds.

Osmunda. t. 11. Gmel.

corneus. t. 12. Huds.

aculeatus. t. 8. L.

fastigiatus. t. 6, a. L.

verrucosus. t. 7. Huds.

plicatus. t. 7.

CHORDA. *Fruetification*, a mucous fluid in the hollow part of a cylindrical frond, with naked seeds affixed inwardly.

F. Filum. t. 10. d. L.

Herix. t. 12. g. Stackh. in With. ib. 116.

CODIUM. *Fruetification* invisible; frond roundish; soft and spongy, when wet; velvety, when dry.

F. tomentosus, t. 7; t. 12. f. cccccc. Huds.

Anomalous species.

F. membranaceus. t. 6. Stackh.

pustillus. t. 6. Stackh.

articulatus. t. 8. Lightf.

On this arrangement we cannot avoid remarking, that the shape of the frond cannot be admitted as a mark of generic distinction, as in the genus *Codium*; still less its varying appearances when wet and dry: and that not the situation, but the structure of the fructification, whether terminating as in *Fucus*, prominent on both surfaces as in *Chondrus*, adnate or immersed, sessile or pedunculate, as in *Sphaerocarpus*, ought to form the basis of a scientific arrangement. And wherein do *Chondrus* and *Sphaerocarpus* differ from *Fucus*, except that in the two former the pericarpia are distinct, and in *Fucus* aggregate? We do not, however, mean to discourage our author in his attempts to distinguish the marine plants into genera founded on a difference in their fructification, but hope to see, in each succeeding fasciculus, a sketch similar to the above, containing his last conclusions on the subject. We earnestly wish him to become more *Linnaean* in principles and practice, and hope he will lose no opportunity of engraving every thing which he in future observes respecting the fructification and seeds, not only of those species which remain to be figured, but of those whose fructifications and seeds are not delineated in the present fasciculi. T

ART. VIII. *An Outline of the History and Cure of Fever, endemic and contagious; more expressly the contagious Fever of Jails, Ships, and Hospitals; the concentrated endemic, vulgarly the Yellow Fever, of the West Indies; to which is added, an Explanation of the Principles of Military Discipline and Economy; with a Scheme of Medical Arrangement for Armies.* By Robert Jackson, M.D. 8vo. Pr. 7s. Longman. 1798.

THE author appears to have gone out, at an early period of life, to Jamaica, where he practised in the district about Savanna la

la Mar from 1774 till the summer of 1778, when he became attached to the late 71st regiment, which he accompanied during the war in its various movements through the southern states of North America. The observations he made on febrile diseases, during his residence in those climates, he communicated to the public in his treatise on the fevers of Jamaica, and the intermitting fever of North America, of which our readers may find an account in the *Analyt. Rev.* for October 1791, and of which work the present may be considered in great measure as a sequel, containing the observations he has made on the same subject during the present war, in England, the Low Countries, Holland, Ireland, and Domingo. In November 1793 he was appointed Surgeon to the 3d regiment or Buff, which he accompanied from the Isle of Wight to Guernsey, Lymington, Jersey, Bergen-op-zoom, and thence through Holland to Bremen, where he was appointed to do duty in the general hospitals near that place. After attending the embarkation of the troops, he returned to England in September 1795, and was appointed on the medical staff in the armament which sailed from the Cove of Cork, February 23, 1796, and reached Domingo on the 1st of May, where 'the duty assigned him,' we presume the inspection of hospitals, 'afforded him,' he says, 'the means of examining the appearances of things at different posts and in different districts, more fully than happened to any other person on the medical staff in that island.' He resided in Domingo during the remainder of that year, and the whole of 1797, and in the beginning of 1798 he appears to have returned to England.

The work opens with a general account of the febrile affections which successively prevailed in the regiment entrusted to his care, and in such other regiments as occasionally fell under his observation, in the different embarkations during the campaign on the continent. The disease which appeared to prevail among the troops is called by our author contagious fever, but it will appear from the following extract that he uses the term in a much more extensive sense than that in which it is commonly employed.

The disease which prevailed among the troops stationed in the neighbourhood of Southampton, under the command of Earl Moira, was a fever of a contagious kind, introduced into the army by the recruits of the newly raised independent companies. It prevailed in different degrees of force among different corps, and assumed different modes of action in the same corps, according to a variety of causes. In the Buff, the cause of the disease had a varied action. It seemed to occasion eruptions of a scabby or leprous kind at one time; sore legs or spreading ulcers on the extremities at another; diarrhoea or flux on many occasions:—fever, of different forms or of different degrees of force, was considered as the pure and genuine mode of operation. The symptoms of the febrile form differed in force as they differed in the mode of action: sometimes they were violent

and threatening, particularly affecting the moving or muscular powers of the body with tremors, startings, and partial convulsions; accompanied on some occasions with great commotion of the vascular system, on others with a commotion very inconsiderable. This irritated action was general in the system at one time; at another it more especially affected particular organs; and that, either uniformly or alternately: hence affection of the chest or of the organs of respiration, was sometimes a prominent and a constant feature of the disease; sometimes an uncertain one, ceasing and returning at intervals, or alternating with affections of the head: a grim and cloudy, or bloated aspect was usually connected with the affection of the chest alluded to; and, though the form was usually a form of danger, yet, as in other cases where reaction is vigorous, the termination was often decided and final, the critical period seldom extending beyond the *seventh day*. At other times, the action of the moving or muscular powers was less disturbed; but the commotion of the vascular system was considerable; the pulse was frequent, quick, and irritated; the heat great, sometimes intense and ardent; a condition frequently terminating in expansion of the arterial pulsations, and a change of heat into warmth, followed by perspiration and crisis: on the contrary, where the pulse was disturbed, but defective in energy of stroke, where the heat was caustic and pungent rather than great and strong, the symptoms often subsided at a given period, but final crisis did not take place: the powers of life sometimes indeed emerged in such cases, and the patient recovered slowly; yet a fatal termination was upon the whole oftener observed within the space of twenty four or thirty-six hours from the decided change, than even this imperfect recovery. The duration of this form of fever, where the cause acted by producing irregular, violent, and irritated motions, was usually short; the violence of the symptoms often subsiding *on the third day, and life terminating on the fifth*: on some occasions also, where re-action was obscure, and little commotion perceptible, *the third, and even an earlier period, was fatal.*

The above are the more violent, the more rapid, but the rarer forms; it happens six times perhaps for once, that the symptoms are moderate, the actions of the vascular system and of the moving powers little disordered, the skin dry, often tender of the touch, with small increase of thirst, but with depraved taste, loss of appetite, and want of rest. From small beginnings these symptoms gradually increase to a given point: they usually change about the 7th; sometimes health returns at this period by regular crisis; sometimes the vital energies subside, the pulse gradually as it were enveloping itself, and retiring from the extremities and surface of the body; petechiae make their appearance; an important organ, frequently the brain, becomes oppressed; life moves on heavily, and at last stops altogether. Sometimes, instead of the recovery alluded to, or the gradual subsiding into death, another train of symptoms commences at this time, and runs over another course; viz. a development of the vascular system, a vigorous circulation in the extremities, with a free, energetic, and expanding action of the artery, a lively delirium, not unlike mania: in such cases, crisis occurs frequently on the 14th, or, the disease changing form, continues seven days

days longer, sometimes only five. In other cases, the action of the fever is moderate, and more immediately confined to certain parts of the system: thus a *diarrhœa* or *flux*, with or without severe gripings and bloody evacuations, is often the leading symptom throughout. This form is of long continuance: it slowly exhausts life; unless where the evacuations are suddenly suppressed by accident or design;—in such case, a fatal termination is sometimes unusually rapid.—The mortality of this disease is not great inherently; but it becomes great and alarming, by neglect in the commencement, or by crowding the sick into ill ventilated hospitals.

He observes that the mortality was far greater in the general hospital at Southampton, though furnished in an ample manner with comforts of all sorts, attended by physicians of the regular schools, and superintended by a man of experience and reputation, in consequence of the rooms being very low and ill ventilated. The Buff, he says, lost only one out of more than a hundred treated in the hospital of the regiment, whereas of about thirty, sent to Southampton under the same disease, one-third was reported to have died. But were not the most dangerous cases sent to the general hospital? If not, our next subject of inquiry ought to be whether the modes of treatment were not different. On this point, our author should have given us information; and his account of diseases of the army would have been more instructive if he had given us a general sketch of *all* the prevailing maladies, because every experienced practitioner knows how delicate is the shade between inflammatory diseases in weak habits, and the effects of contagious matter in vigorous constitutions.

The Buff, consisting of five hundred men, was landed in good health at Bergen-op-zoom in the latter end of July; any that fell sick were sent to general hospitals, mostly on account of feverish or dysenteric indispositions. But, on passing the Maese towards the end of September, between sixty and seventy were attacked with fever within the space of twenty-four hours. Besides the general symptoms of pyrexia, 'the limbs,' he says, 'ached grievously, similar to the achings in the cold stage of intermittents. In some there was a purging, approaching to dysentery. It did not terminate in regular intermissions, but was disposed to subside in three or five days,—it seldom extended to seven. It relapsed after a short period, and these relapses occurred frequently. It often terminated finally in a form of dysentery or in a local disease of an organ.' He says, 'it is not yet known where to look for its cause.' It appears to us to have originated not from contagious matter, but from the same cause which produces remittent and intermittent fevers. He has not given any cases of it, nor any account of his mode of treating it.

On the 7th of November, the regiment, then consisting of three hundred men, encamped near Lint on the right bank of the

the Waal, where it continued till the 31st of December, during which time a hundred and fifty patients entered the regimental hospital. The disease our author calls contagious fever. The joints ached, similar to the aching in the cold stage of an intermittent, and in one of the cases, related in p. 122, on the 2d day there was a considerable remission, but, as the number of the pulse is seldom if ever mentioned, it is impossible to determine whether the disease ought to be referred to contagious, or to what the author calls endemic fever. We are inclined to refer it to the latter. Our author seems to have had, as it were, a glimpse of the truth; but the idea taken up in an early period of the war, that all the fevers of the army originated from the mode of recruiting, seems to have prevented him from sufficiently improving the observations which presented themselves.

‘The Netherlands,’ he observes, ‘is a level country, abounding in water; the endemic disease is an intermitting or remitting fever, a disease common with the inhabitants at certain seasons of the year, and from which strangers seldom escape; yet intermitting fever of genuine form was rarely seen during this campaign; it was not known in the Buff, and, as far as the author could learn, was seldom seen in other corps. Yet it deserves to be remarked, that the prevailing disease had naturally a disposition to subside at a given period, and to return again after a certain interval. But it possessed no other mark of the intermittent.’

The 79th, however, he observes just after, which arrived from England ‘in the Scheldt, late in August, and remained some time in Zealand, soon suffered from attacks of intermittent.’

But we must at present take leave of our ingenious author, and resume, in some future number, the consideration of his work.

[To be continued.]

T

ART. IX. *The Medical and Physical Journal, containing the earliest Information on Subjects of Medicine, Surgery, Chemistry, Pharmacy, Botany, and Natural History: under the general Superintendence of Dr. Bradley, Member of the Royal College of Physicians, London; Physician to the Westminster Hospital, and to the Asylum for female Orphans; Lecturer on the Theory and Practice of Medicine, &c. The foreign Department conducted by Dr. Willich, Physician to the Saxon Embassy to the Court of Great Britain; Author of Lectures on Diet and Regimen; of the Elements of critical Philosophy; a comparative View of the Chemical and Medical Properties of the Bristol Hotwell Water, &c. No. I. for March 1799. Phillips. 8vo. 112 pages. 2 plates. To be continued monthly. Price 2s. 1799.*

THIS number commences with an account of the Cow-pox, extracted from the publications of Drs. Jenner and Pearson, in addition to which Dr. B. informs us that, about the latter end of December, the disease broke out among the herds of several milk

milk farms, in the environs of London. At one farm, in the second and third weeks of January, more than 200 out of about 850 cows were affected, or had lately passed through the disorder. At another farm between 60 and 70 out of about 350 had the disease. By the 4th of February, not a single cow could be found in such a state as to afford matter for inoculation. No loss was experienced by the farmers from the deficiency of milk. At one of these farms, two only of the milkers contracted the disease, and were affected very slightly; and at the other only 1 out of 200 milkers was infected. A sufficient quantity, however, of matter was collected, and a number of persons have been inoculated, of the age of two weeks and upwards. They all took the disease, and passed through it without being so ill as to be confined a single day; and indeed very few of the patients made any complaint. Dr. B. promises to give us in the next number, an account of the progress of the experiments now making in the metropolis. In the mean time it may, perhaps, afford satisfaction to those who regard all new discoveries with a jealous eye, to learn from a letter, dated 13th Feb. by Dr. John Sims, accoucheur, in London, that a gentleman of eminence in the law, now living in Bristol, the son of a farmer who kept 70 cows, of which he himself, when a lad, milked 18, assures his friends, that all the cows were infected with the disorder at one time, that he caught it, and that such was the abhorrence it created in the family, *that they made no use of the milk as long as it lasted.* He asserts also, that he has had the Cow-pox twice, and that, being afterwards inoculated for the Small-pox, he had it in so great abundance, that his life was for some time despaired of. He describes the former as the most loathsome of diseases, and adds that his right arm was in a state of eruption both the first and second time, from one extremity to the other. The pain was excessive, and his fingers so stiff he could scarcely move them.

‘What this gentleman remarks of the loathsomeness of the disease,’ observes Dr. S., ‘although a circumstance entirely overlooked in Dr. J.’s account, appears to be in itself a formidable objection to its introduction, *even should it be found to answer the purpose for which it has been recommended.*’

Does not Dr. S. know, that the inoculated, as well as casual Small-pox, is too often a loathsome disease, and that the inoculated Small-pox is sometimes fatal? Dr. S. ought not to have charged Dr. J. with having overlooked the loathsomeness of the Cow-pox, for Dr. J. has expressly said, that ‘the ulcerated sores about the hands commonly heal slowly, frequently becoming phagedenic, and that the lips, nostrils, eyelids, and other parts of the body are sometimes affected with sores*.’ Such effects,

* Inquiry into the causes and effects of the variolæ vaccinae, p. 5. for an account of which publication we refer our readers to Anal. Rev. O. S. Vol. xxviii. p. 68.

however,

however, occurred' when the disease has been contracted by milking, not from the insertion of the virus in the arm. Dr. S. adds, that he does 'not approve of making such rash experiments upon our fellow-creatures, as the insertion by inoculation of a variety of acrid animal poisons, the effects of which upon the individual constitution no man can, *a priori*, judge of; and who shall say that the individual only shall in all cases be the sufferer? If such hazardous experiments be not discouraged, there is some reason to fear that, to the opprobrium the profession already lies under, of not being able to cure many of the existing diseases, will be added that of having added new ones.' What these 'rash experiments' are, to which Dr. S. alludes, we do not know. If he mean the experiments which Dr. J. made with the matter of the sores on the hands of a man, contracted by dressing the sore heels of a mare*, and with the matter of sores contracted by milking cows, laboring under Cow-pox†, we think it barely justice to Dr. J. to say that we consider them as a series of judicious and well contrived experiments, which do honour to his sagacity, and which, we trust, will lead to a practice still more beneficial to mankind than even inoculation. Dr. S. had no need to be apprehensive lest the grease, or Cow-pox, should spread among the human race, as Syphilis and Small-pox, in consequence of these 'rash experiments,' because the Cow-pox is so little contagious that, though it has existed time immemorial, it is confined to a very small portion of this island. Indeed we apprehend it would soon become extinct if the matter were not conveyed from one cow to another by the sores on the hands of the milkers. If the servants who milk them were to remove from one farm to another, while the ulcers remained discharging infectious matter, the disease would be more widely diffused. And with regard to the disease as affecting man, it appears, as far as Dr. J.'s observations have extended, that it is not communicable by effluvia, which affords a most striking argument in favour of the superior advantages likely to accrue from the inoculation of Cow-pox, over those arising from the inoculation of the Small-pox. 'The first boy,' says Dr. J. 'inoculated with the matter of Cow-pox, slept in a bed with two children who had never gone through that disease or the Small-pox, without infecting either of them‡.' If the above reflections shall not have rendered Dr. S. as incredulous as ourselves with regard to the narrative he has published, we think it incumbent upon him to get some medical friend to take down the case from the mouth of the narrator, with all the circumstances of time and place, and the names of the gentleman's medical attendants.

* Jenner's Inquiry, p. 35. † p. 32. ‡ p. 68.

Dr. Eustis, of Boston, in a private letter to a friend in London, relates that he used the effusion of cold water with advantage in the epidemic, or yellow fever, which broke out in the summer of 1798: but the circumstances mentioned in the most important of the instances alleged, induce us to doubt whether the disease were the yellow fever.

Dr. Yeates, of Bedford, shews that Lower recommended abstinence from liquids for three or four days in Catarrh; but Lower adds, *provided there be no fever present*, in which latter case, he should seem to have allowed liquids. This quotation, therefore, does not disprove Mr. Davidson's claim to novelty 'in the strict limitation of liquids, during the treatment of every pulmonary disease*.'

Dr. Delarive relates a case of Chorea, which got well during the application of a blister to the os sacrum, accompanied by the use of a grain of cuprum ammoniacum thrice a day. Dr. Willich adds, from Hufeland's journal, an instance of the efficacy of the same remedy in Epilepsy.

Mr. Henderson gives an account of the means employed for preserving the health of the crew on board the *Astrea*, of 32 guns and 200 men, on the Jamaica station, during the years 1787, 1788, 1789, and part of 1790. Not one of the ship's company died on board, 'and only four were at the hospital from disease; but what these diseases were, and how many of these died, we are not directly informed, though in another part of the paper it is said, that 'the three men sent to the hospital, in September, had returned to the ship'. The means employed, were keeping the ship clean, dry, and well ventilated, lying, when at anchor, as far from the land as safety would permit, encouraging amusements, allowing women to come on board, in order to remove one principal motive for the sailors withing to go on shore, and employing blacks on the water duty. We must, however, remark that the Yellow Fever had not then commenced its ravages.

Dr. Dyer, of Aberdeen, communicates some remarks on the extraction of teeth, with descriptions and figures of a new instrument for drawing teeth, and an improved scarificator; and Mr. Carlisle, surgeon to the Westminster hospital, a new method of applying the tourniquet.

Among the above original papers, Dr. W. has interspersed others, extracted chiefly from the writings of his countrymen; but without giving the dates of the publications, or citing the volumes, or pages, where the reader may wish to seek for more detailed accounts. Arnemann proposes to cure Amaurosis, by artificially exciting vertigo, and asserts that he has cured it by camphor, in doses of from two to six grains, twice

* Observations on the Pulmonary System, &c.

a day; and by belladonna, in doses of from one to two grains, twice a day. Dr. W. does not lose the opportunity of extolling *arnica*, but we should have wished him rather to instruct his colleague how to cure diseases with it in the Westminster hospital.

Willdenow's description of the *Amyris Gileadensis*, the plant which affords the Balm of Gilead, is accompanied by a colored plate, in which the figures C, D, E, F, are copied, without acknowledgement, from Bruce's Trav. v. 16. t. which is *un-colored*. Willdenow is made to say, that 'Bruce first pointed out the native soil of this balm, being the same as that of the myrtle, behind Azab, along the coast of Arabia.' Bruce says, 'that in Judea, we may imagine it was pretty much in the state of our myrtles in England,' p. 20. Dr. W. will do well to examine whether we owe the information of this new place of growth of the *myrtus communis*, to his own mistranslation, or that of Prof. W.

Prof. Brera, of Pavia, says, he has cured dropsies by ointments containing squills, and digitalis, and febrile affections by an ointment containing tartarised Antimony, and relieved gout by one compounded of Aconitum, Opium, and Saliva.

Dr. W. gives us also Hufeland's observations on flannel, and on the Brunonian System, Conradi's on cramp in the stomach, Imhoff's on electricity, Unzer's on the use of emetics in asphyxia, Frank's on the theories of chymistry, Hermbstaedt's on chemical botany, some experiments on the analysis of air, read before the American philosophical society; observations by Dr. E. Miller of New York on the effects of abstinence on the approach of acute diseases; Dr. S. L. Mitchill's chemical remarks on manures; experiments of Spallanzani, in 1792, on the artificial impregnation of animals; reflections on the sensations of the head after being severed from the body; remarks on metallic electricity, and Dr. Mease's observations on digitalis.

These are followed by 'medical and physical intelligence,' a 'critical retrospect of medical and physical literature,' and a monthly report of in and out-patients admitted at the Westminster hospital, between 20th Jan. and 20th Feb. 1799; another of diseases in an eastern district of London, during the same period; and a third of diseases which occurred between the first of Jan. and 10th of Feb. in the public and private practice of a physician in the west end of London. We could wish the diseases arranged in the order of prevalence, omitting the ambiguous division of acute and chronic.

We consider this, upon the whole, a very useful publication, and hope that the conductors of it will receive the encouragement they merit. We could wish them to interfere as little as may be with the medical and chirurgical review, a very useful work, which appears in numbers every other month, as also with Nicholson's journal of natural philosophy, and Tilloch's philosophical

philosophical magazine, by confining their attention to chemistry, only so far as it immediately relates to medicine. T

ART. X. *Medical Strictures; being a concise and effectual Method of curing the following Diseases: Colds, Ague, Small Pox, Measles, Hooping Cough, Worms, Piles, Uterine and Nervous Affections, Consumption, Asthma, Dropsy, Gravel, Stone, Rheumatism, Gout, Gonorrhea, Gleet, Lues Venerea, Scurvy, Scrophula, Cancer and White Swelling, &c.* By Richard Clarke, M.D. Rider. 8vo. Price 1s.

THE author, rejecting the pretensions of the common quack as ridiculous and absurd, and observing that the regular practitioner, 'from the great variety in constitutions, from the various appearances which the same disease often puts on, and from the general fickleness and remonstrances of the diseased, if he does not possess a *peculiar* firm mind, may be so worked on as to change his medicine when he should adhere to it,' thinks it advisable to steer a middle course, by supplying the public with a medicine for each of the diseases enumerated in the title-page. If, however, the fickleness of his purchasers should induce them to change their medicine, our author informs them where and at what hours he may be consulted; in which case he may himself prove to be possessed of a *mind so peculiarly firm* as to continue the same medicine with a new label. But, as he has mentioned his place of abode, we deliver him over to the censors of the College of Physicians, to examine his claim to the title of doctor of physic, and to a credulous public, who may have an opportunity of comparing, for instance, the efficacy of his packet, No. 30, in the cure of cancer, with any other nostrum now dispersed in the metropolis, whether containing arsenic or not. T

ART. XI. *A Treatise on Spherical Geometry; containing its Fundamental Properties, the Doctrine of its Loci, the Maxima and Minima of Spherical Lines and Areas, with an Application of these Elements to a Variety of Problems.* By John Howard. 8vo. 156 pages. Longman. 1798.

THE importance of spherics in astronomy is universally acknowledged; and, independently of its utility in that branch of philosophy, the doctrine of the sphere affords many objects of inquiry to the mathematician. From various causes, from the difficulty of comprehending the demonstrations by figures on plane surfaces, and the want of that regular method pursued by Euclid, this study is very much neglected. The work before us is, in the latter respect, peculiarly well adapted to every learner; and, for arrangement, perspicuity of demonstration, and extension of theory, we have no doubt, that it will meet with the

the most favorable reception in the mathematical world. We should be unwilling, in a work of such general excellence, to point out a few trifling defects, if we were not persuaded, that a liberal author will consider it as indicative only of our wish to see a work so useful free from every blemish. With this persuasion, we do not scruple to recommend the withdrawing of the fifteenth definition, and of Cor. 1. prob. VII. book I.; as also, the confining of his thirty-first definition to the explanation after the word *or*. We consider it, also, as an imperfection in this treatise, that in the VIIIth Theorem, B. 2., on the area of a great circle spherical triangle, the proposition is not demonstrated without reference to the proposition of another writer, which should, indeed, in this book of elements, have been previously demonstrated. The same imperfection occurs in the very elegant solution of Prob. 1. B. IV. These trifling inaccuracies may easily be remedied in a future edition of this work, for which we cannot doubt that there will be a call, when its merits are generally known.

ART. XI. *Six Essays upon theological, to which are added two upon moral Subjects.* By Thomas Ludlam, A. M. Rector of Foston, Leicestershire. 8vo. 129 pages. Rivingtons. 1798.

IN these Essays the writer controverts certain positions of Dr. Knox, Mr. Wilberforce, Mr. Venn, Mr. Newton, and others, with success; but some of his opinions appear to us equally novel and untenable. The *first* essay is upon the word *truth*, as used in the scriptures of the New Testament, which our author asserts, p. 2, 'is commonly not in the most extended signification, as relating to all kinds of knowledge, but to the truth, i. e. the certainty of those events which God had determined should take place, Eph. iii. 11., according, to those times and seasons which the Father hath thought fit to reserve in his own power, Acts i. 7.'—that is, if we understand our author, the dispensation of the gospel.

The *second* is upon the nature of *Revelation*. The word, says Mr. L., p. 8, 'respects only the *nature* of the truth made known, not the *mode* by which it is made known. It is such knowledge as could only be *received*, or *attained* by supernatural means under the present *circumstances* of the receiver.' Our author adds, p. 9, 'all scripture, says the apostle, is given by inspiration of God. The word inspiration is here used metaphorically. It respects not the *nature* of the truth made known, but the *way* by which it is made known; viz. that it is not such knowledge as is acquired by the customary use of any natural faculty, or by reasoning, or by mere human information, but which is conveyed to the mind by some *inexplicable*

plicable operation of God himself.' Are not these passages contradictory?

The *third* essay is upon the curse mentioned Gal. iii. 13.

'In no case,' says Mr. L., p. 21, 'are the *penalties* of any laws called the *curse* of such laws. But (p. 22.) though the evil inflicted for the violation of law cannot, with any propriety, be called the curse of it, nor is ever so styled, yet the *quantity* of the conditions required, or the *rigour* with which the penalty for noncompliance with, or disobedience to, a law is exacted, may, upon a comparison of these circumstances in different laws, be styled the curse of any particular law. Just as from their severity Draco's laws are said to be written in blood.'

Is Mr. L. aware of the resemblance which he would thus lead his readers to deduce between the Supreme Being and a sanguinary tyrant?

His *fourth* essay is upon the nature of the divine Being, as discoverable from his works, or his Word. It is not easy to give a summary account of the subject of this essay. Mr. L. seems to be impressed with the idea, that the object of religious veneration under the Jewish dispensation was One Being. But, says Mr. L., p. 33, 'The christian revelation acquaints us with the relations and offices of Beings *undiscoverable*, by human reason, from the works of God, and *undiscovered* in any of his prior revelations: ~~son~~ therefore the *same* BEING, who in the Jewish dispensation restrained the worship of that people to ONE object, "Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve," may, with EQUAL RIGHT and EQUAL REASON, extend the nature of this worship, and say to those under the christian dispensation, that he willeth, and has appointed all men to honor the *Son*, EVEN AS they honor the Father.'

It is not our design to enter the lists of controversy, but we would remind our author, that the words of Moses are adopted by Jesus, Mark xii. 29, 30. There is also an inequality in the persons of Mr. L.'s divinity; speaking of the Holy Spirit he says, p. 48.

'Of Himself, by *His own* powers, he *searcheth*, i. e. *examineth* into the *deep* things of God, into those secrets of the divine mind, which, it may be, are not known even to the Son, for such our Lord himself has told us that there are. Mark xiii. 32. that is, the Holy Spirit receiveth not his knowledge, like the Son, from the Father, for the *Father sheweth* the *Son* all things that himself doth, John v. 20. But the Holy Spirit *searcheth*, by *his own* power and wisdom, the *deep* things of God.'

In the *fifth* essay we meet with the following judicious remarks; p. 52, 'Such persons, therefore, as reject the application of reason to religion, do in fact make religion utterly impossible: and if reason is to be used in religious subjects, then, *as far* as any matter is unintelligible, *so far* it cannot be

any part of religion.' P. 54, 'Men have *no* claim to attention, any further than as what they say is supported by *reason*.' These observations are made to repel the authorities adduced by Dr. Knox, of whom Mr. L. speaks somewhat contemptuously: p. 57, 'The Doctor, who is a *divine* to be sure, because he is D.D. and a classic without doubt, because he is a school-master, &c.' Such language is inconsistent with the '*meekness of wisdom*.'

The *sixth* essay is on the effects of the fall. Mr. L. is very far from being *orthodox* on this point. He contends, p. 85, 'that the moral character of his descendants was not affected by the change in Adam's character;' and asserts, on the authority of Paul, p. 87, 'that the extreme wickedness of the heathen world is not to be ascribed to the sin of Adam, but to themselves. 'They did not *LIKE* to retain God in their knowledge, Rom. i. 28.'

The *seventh* essay is upon the difference between the powers and dispositions of the human mind.

The *eighth* is upon the nature and grounds of moral obligation, in which Dr. Payley's notion of the moral sense is fully considered. In answer to the Doctor's question, Why am I obliged to do what is right? we should have said, because it is my interest. Mr. L. is of a different opinion; p. 118, 'Had his (the Doctor's) idea of obligation been clear, he would have perceived, that God has so constituted the human mind, that it does and must perceive the obligation, whenever it perceives *what* is right—or rather, that this very perception *creates* the obligation.'

Our author's style is often so diffuse as to render his meaning obscure.

Y.

ART. XIII. *Additional Evidences of the Truth of Christianity, in Two Visitation Sermons.* By George Law, M.A. Prebendary of Carlisle. 4to. 40 pages. Faulder. 1798.

WE must confess that the above title, in some degree, excited our curiosity. After so many volumes had been written on the evidences of christianity, we were rather at a loss to conjecture what additional ones could be discovered. That some of these evidences had been exaggerated or misrepresented, we were duly sensible: but we did not apprehend that any thing new could be produced, unless it should be a recent completion of some scriptural prophecy. When, however, a writer professes to *add* to the former stock of science and literature, justice to himself as well as to truth, demands that the validity of his pretensions should be carefully examined. We shall, therefore, bestow a little more attention on Mr. L.'s first discourse, than we can usually pay to single sermons.

Mr. L. has omitted to mention, that it has been a matter of considerable doubt amongst the learned, whether the chapter from which his text (xxi, 21, 22, 23) is taken, formed a part of St. John's gospel, as published by himself, or whether it was added by a later hand. We are inclined to adopt the latter opinion for the following reasons:

First, the gospel seems naturally to close with the twentieth chapter: this argument, though not decisive in itself, is, however, not without its weight, when conjoined with other circumstances.

Secondly, St. John simply styles himself, *the disciple whom Jesus loved*: if any farther elucidation of this description had been necessary, it would doubtless have been added by the Apostle himself the first time the expression occurs after the thirteenth chapter: and we should not have found at the close of the gospel this awkward insertion, *which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?*

Thirdly, when St. John speaks of himself, it is either uniformly in the third, or uniformly in the first person: *we know that his testimony is true*, is the only instance in which a transition is made from the first person to the third; and certainly carries the appearance of coming from the pen of another.

Fourthly, as the Apostle had already delivered at the end of the twentieth chapter, in unaffected language, the fact which occurs in the twenty-fifth verse of the twenty-first, he would not have repeated the same fact so soon, and in such hyperbolical and extravagant terms.

These doubts, relative to the genuineness of this chapter, will affect Mr. L.'s argument as to the *time* when St. John's gospel was composed: for, if the chapter were added by a later hand, it was added after St. John's death, and consequently, after the destruction of Jerusalem; the Apostle, therefore, might have composed his gospel after that event. Not the least notice of it, however, is taken in the chapter before us.

Yet we see no reason to question, that the historical facts contained in this chapter were *committed to writing* by St. John, though not *published* by him in their present shape. In our opinion, indeed, no portion of the New Testament bears stronger internal marks of authenticity: and, with regard to the verses now under consideration, Mr. L. very justly observes:

‘Is it in any degree probable that a sophist, sitting down to compose a life of our Saviour, should ever think of putting a speech into his mouth, which should be misunderstood by those to whom it was addressed, and should, in consequence of such a mistake, give birth to a report which was for sometime believed, though in the end discovered to be erroneous? Can any thing be supposed more alien from the conceptions of an impostor, than such an obscure and indirect way of reasoning?’

In this remark we must think that Mr. L. is more successful than in the conduct of his main argument, on which we shall now beg leave to offer a few strictures.

He sets out with asserting that, 'if we compare the different passages in which the coming of our Saviour is mentioned, we can entertain little doubt of his alluding, under that figure, to the destruction of the Jewish nation and policy.' Our author's argument, however, essentially requires that this position should be established beyond the reach of *all* doubt: for if by the coming of Christ in every other passage of the gospels, we be to understand either his coming in the *flesh*, or his coming to *judgment*, this will form a very strong presumption, that we are not to consider it in the text as alluding to the destruction of Jerusalem. Moreover, after repeated and very mature consideration, we are decisively of opinion, that the position cannot be established upon any just principles of criticism; and that by the *coming* of Christ in the New Testament, is always to be understood either his coming in the *flesh*, or his coming to *judgment*. The erroneous expectation, entertained by the Apostles, of the speedy re-appearance of the Messiah in power and great glory; Mr. L. founds on their eager desire of a temporal Messiah. We think this reason unsatisfactory: for, if it had been the true one, their error would have been corrected by the descent of the Holy Spirit; one grand object of which was to lead them into the truth concerning the spiritual nature of the Messiah's kingdom. But, what is of more importance, our author differs from himself: for in page 10 he tells us, that the mistake appears naturally to have arisen from the words of the text, 'Peter, seeing him, saith unto Jesus, Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee?' &c. We think that it was more naturally grounded on the discourses recorded in the sixteenth, twenty-fourth, and twenty-fifth chapters of St. Matthew.

Our author says, "That the words, *if I will that he tarry till I come*, were not used *hypothetically*, is clear from the manner in which all the disciples understood them." How so? were the disciples infallible? may we not with equal justice assert—that by the *coming* of Christ is to be understood his coming to *judgment*, is clear from the manner in which all the disciples understood it? Nay, the latter assertion is more probable than the former: for what is more frequent in common life, than to consider an *hypothetical* as implying an *absolute* promise? but it is extremely unlikely that the disciples could misapprehend the idea which our Saviour meant to convey by his *coming*, as he had more than once, and at considerable length, addressed them on that subject.

But Mr. L. imagines that he can produce a conclusive argument, to shew that the coming of our Saviour, in the text, can be applied only to the destruction of Jerusalem.

'Nothing can be more clear and conclusive than these words of St. John: "He said not unto him, he shall not die, but—tarry till I come." Two important conclusions may hence fairly be deduced: first, that the period of the coming of our Saviour was limited to the term of St. John's life, and secondly, that, though he was appointed to witness that event, yet still 'Jesus said not unto him, he shall not die.' If we are warranted in thus inferring these two facts, that St. John was to see the coming of our Lord, and yet die, does it not unavoidably follow, that the coming of our Saviour can only be applied to the destruction of Jerusalem?'

Our author has probably concealed, even from himself, that he has not here fully quoted St. John's words, which are these: *IF I WILL that he tarry till I come.* When the hypothetical clause is added, (the hypothetical interpretation not having been subverted,) Mr. L.'s first conclusion is rendered extremely precarious, and certainly cannot fairly be deduced. In his second conclusion, he has substituted his own words in the room of those of the Evangelist. Jesus did not tell St. John that he *was* to die; but he merely did not say that he was *not* to die; which is surely a very different thing. Mr. L.'s inference, therefore, and consequently the main argument of his discourse, is at once invalidated.

In attempting to account for the erroneous idea of the Apostles concerning the coming of Christ, Mr. L. says:

P. 15. 'It has frequently been observed, that the Apostles had conceived an erroneous idea concerning the coming of Christ; and St. Paul himself, in his first epistle to the Thessalonians, indicates an expectation of his speedy appearance. The cause of this mistake has been very differently accounted for. It appears, however, naturally to have arisen from the words of the text.'

Our author here seems to have raised up, without necessity, a very formidable adversary. We can perceive nothing sufficiently determinate in the words of the text, to have authorized St. Paul to publish this notion. But even allowing Mr. L.'s idea to be just, we think that it strongly militates against the argument of his discourse. Divines have attributed, with a liberal hand, a slowness of apprehension to the twelve Apostles: while they have celebrated, in laboured language, the natural and acquired endowments of the Apostle of the gentiles. Is it not then more likely that St. Paul, in whom was superadded to human learning the gift of inspiration, should rightly interpret a saying of his Master, than an unassisted theologian of the eighteenth century? As critics and divines, we do not hesitate to answer in the affirmative. If St. Paul understood the *coming* in the text as referring to the final judgment, what better evidence can we require that it *ought* to be so understood? Nor do we know what means St. John possessed of discovering the

the fallacy of such interpretation, especially upon Mr. L.'s hypothesis, that his gospel was composed before the destruction of Jerusalem.

The reflections upon the French revolution, with which our author concludes his first discourse, are just and liberal.

The second sermon we would recommend to those, who wish to peruse a concise statement of some of the leading evidences of our religion: but we cannot discover in it any *additional* evidences. We however give Mr. L. due credit for his attention to one of the most important branches of his profession; and we have offered the foregoing remarks, not with a view to discourage, but on the contrary to promote his further inquiries. We shall always profess ourselves the warm advocates of a full and free investigation of the evidences of the Christian religion; persuaded that faith can then only be productive of good fruits, when it is founded on reason. T. E.

ART. XIV. *A Glance at the History of Christianity, and of English Nonconformity.* By J. Bicheno, M.A. 2d. Edit. 8vo. 18 pages. Price 3d. Fuller. 1798.

THIS sketch, though hasty, contains many useful observations on the civil establishment and corruptions of Christianity. It gives a faithful outline of its history, and of the grounds of dissent from the national church, and will be read with interest even by those who have already made themselves acquainted with its subject. The author thus speaks of that interference, so fatal in its consequences, by which Constantine and his successors presumed to undertake the support of a kingdom, which its founder pronounced to be *not of this world*.

‘Early in the fourth century, when the Roman Emperors became Christians, or professed to be such, and the church enjoyed the smiles of the court; and peace, and riches, and honors followed; then its original simplicity and liberty soon vanished, and gave place to pride, ambition, unprofitable ceremonies and vain pomp—in a word, to conformity to the world and pagan superstition. To facilitate the conversion of the heathen nations, and to make the new yoke, imposed by the Emperors, sit as easy as imposition would allow, Christianity was assimilated, as much as possible, to their Pagan prejudices; and we have seen what a Christianity they fabricated; and the bloody page of history informs us what sort of Christians the nations have been.’

ART. XV. *Observations on the Political Conduct of the Protestant Dissenters; including a Retrospective View of their History, from the Time of Queen Elizabeth; in Five Letters to a Friend.* By the Reverend David Rivers, late Preacher to a Congregation of Dissenters at Highgate. 8vo. 42 pages. Pr. 1s. Button. 1798.

THE author of this pamphlet is unsparing of his accusations and invectives against the dissenters. His letters, however, do not convince us that they are that factious and unprincipled body of professed Christians which he describes.

‘There are individuals among them,’ says the writer, ‘even among their teachers, whom I respect and revere; whose loyalty I would myself vouch for, and even be security: but that number is very small indeed—it reminds me of Dean Swift, and his dearly beloved Roger. As a body, I view them as enemies of our most excellent constitution; I view them as intolerant as Roman Catholics; I view them as bigotted as any votaries of the Roman Church; and in their circle of ministers, there is many a Gardiner, many a Bonner, many a Whitgift, and many a Laud, who, though not honored with a mitre, or decorated with lawn sleeves, exercise a dominion and supremacy more than episcopal or archiepiscopal.’

Such indiscriminate censure surely cannot be just, and we imagine the Dissenters would be able to state facts of a different complexion from those of our author. But we do not expect that the pamphlet before us will have sufficient influence to call forth a reply.

Y.

ART. XVI. *Religious, Moral, and Political Advantages of instructing the Poor; a Sermon preached before the Governors of the Charity School, on Sunday, July 15, 1798, in St. James's Church, Colchester.* By the Rev. John Kelly, LL.D, &c. 4to. 14 pages. W. Keymer, Jun. Colchester.

We have perused the discourse of this benevolent advocate of the poor with pleasure, and, though we hope the sentence of the text, Deut. xv. 11, *The poor shall never cease out of the land*, is not strictly prophetic, we approve of the zeal of the preacher in enforcing the precept, *Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land.* The following passage, in behalf of female youth, may serve as a specimen of the writer's manner, and of his attention to the domestic happiness of the poor.

‘If the cultivation of the moral principle,—if a knowledge of religious duty,—if instruction in useful learning, be necessary at all, they are surely so to them: they are, by nature, weak and exposed to temptation; and a careful attention to the improvement of their minds can alone enable them to resist those allurements to which they are subject, and by resisting them, every thing which is dear to man, every thing that unites and preserves society together, is alone preserved; for the poor man requires the same proofs of fidelity, the same security for his honor and his property, with (as) the greatest:—these poor girls will have their duties to perform, in the interesting situation of wives and mothers; and upon their conduct the happiness of their respective families must depend; by their virtuous lives, the virtue of the community be preserved; and from the decent behaviour of this humble class of persons together, the very character of the nation be deduced.’

This Discourse is published at the request of the governors, and for the benefit, of the Charity. Y.

ART. XVII. *A Sermon, occasioned by the Death of the Reverend D. Turner, M.A., of Abingdon, Berks.* By John Evans. 8vo. 27 pages. Hanwell and Parker. Oxford. 1798.

THIS discourse from Acts ix. 24. bears testimony to the piety, benevolence, and charity of the late Mr. Turner. 'He died,' says his encomiast, 'in the firm belief of Christianity, in the possession of its ample blessings, and greatly delighted with the bright prospects it opened upon him in the world beyond the grave.' Y.

ART. XVIII. *A Discourse delivered in the Church of St. John Baptist, Wakefield, June 25, 1798, before the Society of free and accepted Masons of the Lodge of Unanimity, &c.* By Brother, the Rev. R. Monkhouse, D.D. 8vo. 30 pages. Price 1s. Cawthorn.

THIS discourse sets forth the original design and excellent use of free masonry, in warm and animated language. We are glad to receive from Dr. M. a full refutation of Professor Robison's assertions concerning the principles of the free masons of England, whom he charges with being infested with the heresies which he says abound in all the lodges on the continent. In opposition to this assertion of Mr. Robison, this *loyal highchurchman* says that the English lodges are free from all atheistical or republican contamination. If any principles of this kind lurked in the secret chambers of our lodges, we think they would have been detected by the lynx-eyed Doctor, to whose active imagination treason, sedition, regicide, and atheism, are almost every where present.

ART. XIX. *A Sermon preached in the Church of St. John Baptist, Wakefield, Nov. 29, 1798, being the Day appointed for a general Thanksgiving.* By the Rev. R. Monkhouse, D.D. with Annotations. 8vo. 58 pages. Price 1s. 6d. Rivingtons.

IN this publication Dr. M. repeats, what he has often repeated, and what he will probably often find occasion to repeat again, his invectives against the French, and his praise of all that is established in church and in state in this country. The good gentleman is so warmed with his subject, and so fully satisfied with the *good things* of this country, that he here tells us he *abhors* the *sounds* of the words *reform*—so indeed he has it (page 54), for, although *reform* be but *one word*, he has heard it doubtless with various sounds. We really believe the good Doctor, that he *abhors* reform: what pity is it that he is the minister of a *reformed church*!

ART.

ART. XX. *A Sermon preached in the Church of St. John Baptist, Wakefield, for the Benefit of the Choir of the said Church, &c.* By the Rev. R. Monkhouse, D.D. 4to. 46 pa. Pr. 1s. 6d. Rivingtons.

THE zealous preacher, who, we have seen in the last article, *abhors* the sound of reform, in this publication projects and assists a *reform*—in the music of his own church. It is well that in the church of St. John Baptist, if no where else, reform knows where to stop, and that orthodoxy, genuine orthodoxy, whether the doctor preach, or his servants sing, will still be *sung* and still be *spoken*.

ART. XXI. *A Sermon preached in the Chapel of the Foundling Hospital, June 2, 1798, on the Consecration of the Colours presented by the Right Hon. Lady Loughborough to the Bloomsbury and Inns of Court Association, commanded by Lieutenant-Colonel Cox.* By T. Willis, LL.D. Rector of St. George's Bloomsbury. Published by Request. 4to. 24 pages. Sold by T. Cadell Jun. and W. Davies, Strand; for the Benefit of the Foundling Hospital. 1798.

IN a reformed church these *consecration services* carry with them an appearance somewhat questionable; it would be a subject of curious speculation to trace their origin. That *extremes* frequently produce each other is a trite observation: alarmed by the cold infidelity of a neighbouring nation, we seem to be, in an opposite excess, verging fast towards superstition. The standard of orthodoxy has varied in different periods; that under which the present production enlists itself is of a high order in both a religious and political point of view. Dr. W., justly conceiving the times to be peculiarly critical and momentous, exhorts his audience to serious reflection, to a general review of the history of man, to divest themselves of prejudice, and to determine on the principles by which they ought to be guided. Taking a summary view of the creation and redemption of mankind, he professes his faith in the doctrines of original sin, vicarious sacrifice, &c.—that man has no claim on the Being who formed him; nevertheless, a glorious immortality 'is offered him; upon condition of his maintaining the principles of the gospel against the attacks of infidels.'

P. 9.—'There is no presumption,' he thinks, 'in asserting, that this country has been favoured above all others by the kind providence of God.' And whence is it, we may ask, that God has so graciously looked down with an eye of favour upon these kingdoms? May it not be, that, although wickedness dwelleth in the land, there are those, and we trust many in number, who reverence his holy altar, and give him the honour due unto his name?'

While

'While the enemy has poured in like a flood into other countries, and cruelly and faithlessly borne down all that ages had established, the Spirit of the Lord has defended these kingdoms against every wicked and insidious attempt to overthrow them.'

We leave our readers to form their own judgments on this pious declamation, our consecrated standards, '*perfect* constitution, pure, merciful, and without respect to persons.'

ART. XXII. *Philanthropy, Religion, and Loyalty, the best Characteristics of a Christian Soldier. A Sermon addressed to the armed Association of the Parish of Saint Luke, Chelsea, and to the Inhabitants at large, on Sunday 8th July, 1798.* By the Rev. Weeden Butler, Morning Preacher of Charlotte-street Chapel, and Chaplain to the Right Hon. Dowager Lady Onslow. 20 pages. 8vo. Price 1s. 1798.

THE exhortation, contained in the text, to fear God and honor the king, is thus illustrated by our preacher:

P. 5.—'The fear of God is the grand rule of our deportment; and, to secure our own blessings, we must honour, respect, and firmly assist those, who are lawfully set over us to protect and preserve them.'

'How sad and horrible are the consequences of neglecting or opposing so salutary a line of conduct, you cannot need to be informed. The painful report of them has of late daily resounded in our ears! The poison so cruelly circulated in other unhappy lands, has at length spread its baleful contagion more nearly to our own shores; to the hearts and to the lives of thousands of deluded victims! But, thanks to heaven, the antidote is prepared: every honest and manly endeavour is most laudably exerted, to repress the fury, and draw out the venom: and we fully trust that a stop will soon be put to the perpetration of such scenes, as shock every feeling of humanity; such scenes, as angels might weep to behold; such, as none but the spirits of infernal darkness, none but the devil and his agents, can possibly approve!'

We are concerned to see national animosities inflamed, and the desirable blessing of peace placed at a farther distance, by those who profess themselves the ministers of a religion, breathing forbearance, gentleness, and good-will towards the whole human race. Englishmen do not require to be roused to a sense of their own dignity and privileges by invectives on their enemies, and exaggerated representations of their offenses and enormities. It requires but little exertion of sagacity or eloquence to teach us the value of national independence, and but a slight acquaintance with human nature to convince us that the same qualities, differently mingled or combined, constitute in all ages and climates the character of man.

ART. XXIII. *The Retrospect; or a Collection of Tracts, published at various Periods of the War, &c.* By John Bowles, Esq. 8vo. 387 pages. Price 6s. Longman. 1798.

THE tracts here republished were noticed, and their value very fairly, in our opinion, appretiated, at the time they first appeared, in the *Analytical Review*, o. s. Our author thinks that his predictions have been fulfilled, for *he* indulged in prediction, although he be not a prophet, but only the son or disciple of a prophet, Mr. Burke;—and, that his predictions are worthy of reconsideration, as containing the only plan on which the powers at war with France can advantageously act. When one plan has failed, it is not difficult to discover another, nor is it less easy than politic, to *affirm* the superiority of what we recommend for substitution. Our author's plan is, openly to avow, as the real object of the war, the destruction of the French Republic, and of French Republicans.

It will be easily seen that this plan proclaims a contest of extermination; that it stakes all Europe against France, or rather, all the Royalists of Europe, against all the Republicans; and, determining upon triumph or death, reduces us to an alternative, which dooms to inevitable destruction, at least *half the people* of the most enlightened quarter of the globe. We will not say of this plan that it is a dreadful one; for, when our countrymen shall arrive at such a pitch of insanity as to listen to such an alternative, it can no longer be dreadful to abide, nor even to court, destruction. An expedient like this, analogous to nothing but suicide, can be justifiable only in that state, which furnishes the suicide with his apology—the loss of the powers of reason.

This republication is dedicated to Louis XVIII, here stiled King of France, Navarre, &c.; but, as if one sovereign were not sufficient to fill the mighty grasp of Mr. B.'s enthusiastic mind, he inscribes his volume, through him, to all the sovereigns of Europe.

Some, perhaps, who might have applauded the generosity which dedicates a book to a sovereign without crown, patronage, or power, will be apt to suspect, that this inscription was meant to meet the eye of a sovereign more *potent* than Louis XVIII, of one, whose service is more promising, and whose favor more important. To refute or confirm such a suspicion, we present our readers with this labored dedication:

‘ *To His most Christian Majesty, Louis XVIII, King of France,
Navarre, &c.*

‘ SIRE,

‘ The circumstances in which your majesty is placed, demand every possible expression of respect and of sympathy from the friends of regular government, and of social order, throughout the world. At all times, the situation of a monarch, deprived of his lawful rights by the foul crime of rebellion, must wound the feelings of every virtuous mind. But your Majesty's injuries, and those of your royal house, are interesting beyond example, and beyond description. Your wrongs are those of every sovereign—your misfortunes are those of the whole human race.

race. The enemies of your throne are the enemies of every throne, and of every social institution, religious and civil. Never did there exist calamities, so great and so universal, as those which have been produced by the dethronement of your august and virtuous brother. Never was an event so desirable—so essential to the happiness of man, as the re-establishment of the Gallic Monarchy. By that event, not only your own suffering people, but all the nations of Europe, and, indeed, of the world, would be delivered from an enemy, who has already covered a large portion of the earth with slaughter and misery, and who seeks to extend his empire of desolation and anarchy wherever a human habitation is to be found; and religion, justice, and order, would regain their sway among the sons of men.

‘To accelerate an event, so devoutly to be wished by every friend to humanity, was a principal object of the following work, which, therefore, I hope, may, without impropriety, though without your permission or privity, be laid at your Majesty’s feet, in testimony of my profound respect for your person, character, and legitimate Rights. Nor does its claim terminate there. Through your Majesty, it is virtually inscribed to all the lawful Sovereigns in Europe, whose cause is united to yours by an indissoluble tie; and, above all, to my own most gracious and revered Sovereign, the security of whose crown and person is the chief object of my solicitude, during this tremendous hurricane, which shakes the whole fabric of civil society to its deepest foundation.

‘That the rights of the crown of France may be speedily and firmly re-established in the person of your Majesty,

‘Is the fervent prayer of, Sire,

‘Your most obedient and humble servant,

‘JOHN BOWLES.’

ART. XXIV. *The Secession from Parliament Vindicated.* By the Rev. Christopher Wyvill, late Chairman of the Association of the County of York. York. 1799.

THIS pamphlet opens by stating that members of parliament have a right to secede, by the terms of their delegation and the law and usage of parliament, when the occasion is sufficiently great, and the danger sufficiently imminent to justify the exercise of such right. The author then proceeds to shew that the influence of the crown has been for a long time, and particularly under the administration of Mr. Pitt, rapidly increasing, and that to check this increase, every constitutional expedient ought to be resorted to. He then enters upon an examination of the nature of the occasion which has caused the secession of Mr. Fox and his friends, which he pronounces to be big with danger and alarm to all the friends of the constitution. He states their secession to be an *anti-revolutionary measure*, an appeal to the reason of the community, without attempting to excite popular commotion; and this he lays down as the strong ground of defence. He thinks that, had the seceders, continuing to occupy their place in parliament, appealed to the country through the privilege of the house, their conduct might have been attended with

with danger; whilst their present silent, but significant, appeal to the community risks not the peace of the country, and will, in a period not now remote, induce that country to cling to its long slighted saviours, and recall them to their representative functions, with power to act for its benefit. Such is the argument of this pamphlet. Mr. W. continues to be, what he has long declared himself, the strenuous advocate of temperate and peaceful reform, with the rejection of which he thinks that the ruin of the country is sealed. On his principles we give no opinion; his readers will judge for themselves.

The style and execution of this pamphlet are respectable. Mr. W.'s page neither abounds with ornament, nor is destitute of it: his images are seldom original or bold, but they are in general correct. He neither soars nor creeps, but preserves in his style, as in his principles, the straight and even tenor of his way.

We were astonished to find, at the close of this pamphlet, the author expressing himself, as if he thought he incurred some danger in printing it at this moment. We are certain his apprehensions are groundless, as his pamphlet is a sober appeal to facts, in support of what he deems to be the interests of the constitution. Such publications, the Attorney General has uniformly declared that the laws of England will defend, and such discussions he has told us, shall receive from him no interruption.

ART. XXV. *An Address to the People of Great Britain on the Doctrine of Libels and the Office of Juror, more particularly in Cases of Libel.* By George Dyer, B.A. Price 2s. 6d. No Bookseller's name.

THIS is a sober appeal to the people of England on a most important subject, a subject which it is incumbent upon every one at this time and at all times solicitously to study. The style is neat and easy, and the whole entertaining and instructive. The author appears to have been actuated by the same spirit which breathes in all his publications, that of the purest benevolence, and of the warmest zeal for the best interests of society. Reference is made to the late case of Mr. Wakefield, but in no intemperance of language, nor any severity of censure. Every friend to mankind may read this work with pleasure, and all who have not deeply studied the subject, with instruction.

ART. XXVI. *Two Historical Dissertations. I. On the Causes of the Ministerial Secession, A. D. 1717. II. On the Treaty of Hanover, concluded A. D. 1725. With some Prefatory Remarks, in Reply to the Animadversions of the Rev. William Cox, in his Memoirs of Sir Robert Walpole.* By William Bellham. 8vo. 123 pages. Pr. 3s. Robinsons. 1798.

MR.

MR. COXE, in his Memoirs of Sir Robert Walpole, shewed the best disposition in the world to deprive Mr. Belsham of all credit as an historian, by uniformly accusing him as a *party writer*, and affirming that he borrowed all his facts from Smollett. From whatever source Mr. B. derived his knowledge of facts, it is unfortunate for the reputation of Mr. Coxe, that he has been able, after all his efforts, to detect no more than one or two *trivial errors*, in the statements of our author. These trivial errors Mr. B. frankly owns, and acknowledges what he deems Mr. Coxe's peculiar merit, that "commas and points he sets exactly right," and knows 'better than any man whether a debate was postponed for a week or a month, and whether a particular question was carried by a majority or without any division.' Candor must perceive that the errors which he has detected in Mr. B.'s History are of this and no higher order, and these dissertations are designed to shew, that when Mr. Coxe imputes to our author errors of greater magnitude, the error is all his own. The first of these dissertations, on the Causes of the Ministerial Secession in the time of Walpole, is very minute, but very uninteresting. It is intended to prove, and it succeeds in proving, that the motives of Walpole's conduct in the affair were not all public, but mixed with many which were private and individual. The second Dissertation, on the Treaty of Hanover, is much more important, and very elaborate, evincing, in the strongest manner, Mr. B.'s entire possession of the knowledge necessary to the historian of the period in which this treaty took place.

In contradiction to the strange and extravagant assertion of Mr. Coxe, that, in that treaty, the interests of Hanover were sacrificed to those of England, Mr. B. clearly *proves*, by the adduction of the most unquestionable authority, that the interests of England were completely sacrificed to Hanoverian politics, the object of the Elector King being, not to secure any point in which the interest of England was concerned, but to add Bremen and Verden to his German dominions. We shall transcribe Mr. B.'s conclusion, justified, we think, beyond all controversy, by the facts he has brought forward.

P. 56.—'No sooner did the Hanoverian Monarch find himself firmly fixed upon his throne, than he began to consider in what mode the power and riches of England might be made subservient to his views of exaltation and aggrandisement, as a Prince of the Empire. Bremen and Verden on one side, and Mecklenburg on the other, presented objects irresistibly tempting to the ambition of the Elector King; and, within the lapse of a very few months, his schemes began to unfold themselves. In the summer of 1715, that fatal treaty, *the source of all our woes*, was concluded with Denmark, by which the Dutchies of Bremen and Verden, unjustly wrested by the Danish Monarch from the crown of Sweden, were *flagrante bello* ceded to Hanover; and Hanover in return engaged to become a
party

party in the war against Sweden, and to guarantee the possession of Sleswick—another of the recent usurpations of Denmark—to the Danish Crown. A transaction more palpably injurious, more incapable of extenuation, more calculated to excite a lively and permanent resentment in the breast of the injured party, history does not exhibit. Almost equal provocation was offered to Russia, by opposing her views of gaining a settlement in the Empire, and with much greater reason, by offering to join with Sweden, in order to compel Russia to restore her Swedish conquests, as a compensation for the cession of Bremen and Verden. To the Emperor extreme offence was given, by the open and undisguised indulgence of a spirit of lawless and boundless ambition; and he refused, with firmness and dignity, to countenance a system of conduct so odious and unjustifiable. For the sake of conciliating his favor, the Quadruple Alliance was formed, and the pride of Spain was mortally wounded, at the same time that her interests were injured in the tenderest part, by the attack upon her fleet at Messina. In consequence of this interposition, Spain was made a determined enemy, although the Emperor was not converted into a friend. The investitures were still refused, the attempts on Mecklenburg were still repelled, and, disappointment and chagrin changing by degrees to alienation and resentment, the Court of London at length totally abandoned the antient alliance with Austria, threw herself into the arms of France, and by the Treaty of Hanover, to adopt the words of Lord Chatham, “destroyed that building which we afterwards, in vain, endeavoured to raise again, and weakened the only power which it was our interest to strengthen.”

Subjoined to this dissertation, are some very interesting and important quotations from D'Avenant, which when considered in connection with the circumstances of the present times, wear an aspect truly prophetic.

Mr. B. concludes by offering a strong testimony against the conduct of the present administration, and that of Mr. Pitt in particular, studiously confining himself, however, to his public conduct.

On the subjects in debate between Mr. Coxe and Mr. Belsham, we confess that we incline to side with our author, for in all *important points* we think he has fully vindicated himself, and the errors so exultingly pointed out by Mr. Coxe, are too trifling to merit any regard. Of Mr. B.'s merit as an historian we may be allowed to say one word. We are far from ranking him with the Robertsons, the Humes, and the Gibbons of our Country, in point of genius and talents; but he possesses much energy of mind; his style, if not always elegant, is always animated, and, what in our estimation is above all other praise, his labour is *consecrated to the public service*, and dedicated, with patriotic devotion, to the general interests of humanity.

ART. XXVIII. *A Series of Letters.* By the Rev. William Tasker, A. B. Second Edition. Small 12mo. 235 pages. Cadell. 1798.

THE beauties and blemishes of the great poets of antiquity have for ages been the subjects of the panegyric or censure of a numerous host of critics and commentators: but these being, for the most part, neither soldiers nor surgeons, either had not the inclination, or possessed not a sufficient stock of anatomical knowledge, minutely to examine 'the several wounds and deaths, mentioned in the Iliad, the Æneid and the Pharsalia of Lucan; and try them by the test of anatomy and physiology.'—In a series of letters to a professional friend, Mr. T., who, we learn, was a pupil of Dr. W. Hunter, has undertaken this task, and executed it with no small dexterity; although without order. 'The reader (says the author) will observe that, as the history of the wounds and deaths in the Iliad and Æneid, have no connection with the historical narration of the two poems, the instances are adduced from all parts, without order or regularity, as they suited the purpose of the author.'—Most readers, we believe, would be better pleased with a different arrangement.

Letter I. In consequence of a conversation on the question, *Whether Homer understood anatomy*, Mr. T. read the Iliad with the particular view of deciding the controverted point; and found that the words used by Homer to express the different parts of the human body, are nearly the same as those employed by Dr. Hunter in his anatomical demonstrations—owing to the language of Greece being adopted as the scientific language in our medical schools. Homer, the faithful copier from nature, generally describes as mortal every wound that in its own nature is such; and never introduces his expiring heroes with speeches in their mouths, unless their wounds admit of that privilege. 'There is scarcely a single instance in the whole Iliad.'—Afterwards follow some remarks on the imperfect state of medicine at the time of the Trojan war—on the simple practice of the surgeons-general of the Grecian army—and on the manner of stopping blood-effusions. He concludes by observing that the phrase '*biting the dust*, so often applied to dying warriors, is a just, but horrible, picture of nature in her last agonies; which Virgil has happily improved by the addition *moriensque suo se vulnere versat*.'

Letter II. The subject of this letter is *The pestilence in the Grecian camp*, which Mr. T. thinks was preceded by a famine, its usual fore-runner. Conformably to the theory of the plague, adopted by the antient philosophers and physicians, Homer ascribes it to a continued and excessive drought and heat;

Εννημαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο

' During

'During nine days the arrows of the God (i. e. the rays of the sun) marched through the camp—In plain English, there were nine hot dry days.'—Here our author makes a short digression on the origin of the plague. He thinks it originated in the soft and luxurious regions of Asia, or of Egypt; and that it is caused by *animalcula*.

Letter III. *Agamemnon's wound, by Coön.* Mr. T. will have it to be in the *band*, not in the *arm*: and blames Clarke's and Pope's translations *brachium*, *arm*. The original, indeed, is *κατα χεира*, but the words *μυστην αγωνος*, immediately following, determine, in our opinion, the place of the wound to be not the *band*, properly so called, but the *arm* at the *elbow*. If Mr. T. had read Hippocrates or Galen, he would not have spoken so confidently. The *whole hand*, *ὅλη χεिर*, is by Galen divided into three parts *τον βραχιονα, τον πηχυν, και το ακροχειρον*. This last is what we call *the hand*: but what the Greeks called *the extremity of the hand*. The very circumstance of Agamemnon's fighting after the wound is against Mr. T.'s hypothesis.

Letter IV. *The death wounds of Sarpedon and Hector.* The former, according to Homer, was wounded *ενδ' αρα τε φρενες ερχεται αμφ' αδιον κηρ*.

'Where the præcordia surrounds the dense heart'—on which our author: 'I think the nerve of the diaphragm is called the *phrenic*; a proof that the diaphragm was considered as a part of the præcordia or *φρενες*. *φρη* in the singular number, signifies mind—whereas *φρενες*, in the plural, is a little ambiguous, and sometimes (as most undoubtedly it does in this place) signifying the parts about the heart—Attend to the translation of Pope:

— Patroclus' never erring dart

Aim'd at his breast, and pierc'd a mortal part,

Where the *strong fibres* bind the solid heart.

By *strong fibres* can be meant nothing but the component parts of the heart: for the pericardium, that surrounds it, is too slender a membrane to admit of such a description: so that here you perceive the spear, according to Pope, is infixed in the heart itself. Shakespeare says, *when the brains were out, the man would die*; and I am taught to believe, that when the heart is pierced through, the man cannot live even a minute: whereas Sarpedon, after receiving his death-wound, makes a speech, short indeed, but as collected as any in the whole Iliad.

Pope probably understood but little of anatomy, and we shall not pronounce how far he was justified in giving *strong fibres* to the *pericardium*: but as he has not said, nor seems to have meant to say, that the *heart* of Sarpedon was *pierced*, we think Mr. T.'s irony is unjust. For the rest, *φρενες* most certainly signifies the *διαφραγμα, præcordia*. They are called *φρενες*, says Aristotle, because they are supposed to participate of prudence. *φρενες καλουνται ὡς μετεχουσιν τι του φρονειν.*

The death-wound of Hector is, in our author's opinion, 'very naturally and anatomically described, both in the original and in the translation. According to Homer, the Pelian spear penetrated the throat, but did not divide the wind-pipe; consequently did not deprive the unfortunate son of Priam of the power of making that pathetic heroic speech, which he is said to have delivered. Pope has well rendered this passage throughout, and happily preserved the peculiar circumstance alluded to.

'Nor pierc'd the wind-pipe yet, nor took the pow'r
Of speech, unhappy! from thy dying hour.'

Letter v. *The complicated wound of Æneas by Diomed*; who with the fragment of a rock 'hit the Trojan prince on the hip, where the thigh-bone is turned into the socket, which Homer says men call the cotyle—fractured the socket-bone—burst both the tendons—and the rough edge of the stone stripped off the skin.'—Mr. T. thinks that the two *tendons* here mentioned, are the *didymi* or twin-muscles, situated near the head of the thigh-bone.

Letter vi. *The wounds of Venus and of Mars.*

'What in the name of wonder have we here?' exclaims Mr. T. p. 26, 'A Goddess and a God wounded by a mortal! The God no less than the tremendous Mars, running away and roaring like a bull-calf, and dolefully * complaining to father Jove, of a wound inflicted from the mortal arm of the son of little Tydeus. You often seem to reflect upon my enthusiasm for Homer; you now may perceive the imputation is unmerited. I must be blinder than the poet himself not to see the absurdity of this passage; which, in my humble opinion, is one of the most exceptionable in the whole Iliad, and which transcends even poetical probability. Homer nods here, if ever he did, for he tells us that Minerva, the Grecian goddess of discretion, when she opened the eyes of her favourite hero, to discern gods from mortals, restrained him strictly from attempting to wound any of the celestials, except the Goddess of Beauty: whereas, read a little further, and you will perceive that this identical Minerva herself directs the spear of Diomed against the God of War. If this description will not stand the test in a political light, how will it be tolerated in a religious sense? for you will remember, that the bulk of the Grecian people (not their philosophers) actually believed in the existence of a Venus, a Minerva, and a Mars: and worshipped them as existing Deities. It was probably for this reason that Plato (the poetical philosopher) excluded poets from his common-wealth; and it was from this passage, and some other such, that Homer bears the imputation of making his gods men, and his men gods. Read what I call Diomed's penitential recantation, in his reply to the ambassadors of King Latinus, as beautifully narrated by Virgil; and you will find that Diomed there attributes all the miseries of his life to his rashness in wounding Venus: and I cannot help thinking, but that under the person of Diomed, the judicious

* " — ἀποφροσύνη — "

Virgil

Virgil tacitly reprobates this outrage of his great master. He nowhere imitates this passage—the most original character, and perhaps the best sustained in the *Æneid*, is that of the “contemptor Divum Mezentius”—here he had a fair opportunity for imitation, but he never exhibits this “scornful of the Gods,” as endeavouring to encounter with any of them.

Milton likewise, who closely copies, (and sometimes literally translates Homer,) has avoided this absurdity: he has, indeed, with beautiful propriety exhibited the prince of the fallen angels, as wounded by the sword of Michael. This was angel wounding angel; but he never introduces Adam as attempting to fight with, or to wound an angel; though Satan, in the 9th Book, seems to entertain a little apprehension from his strength and personal courage, by calling him “foe not formidable.” I do not pretend to understand the anatomy of gods and goddesses, (as none of them ever died, none of them were ever dissected,) but the wounds themselves, as far as I understand them, are naturally enough described: Venus is wounded in the hand, near the wrist, and Mars in the bottom of his belly.

Homer says, the Gods are, “*ἀναιμόνεις*,” bloodless; but that they have a singular kind of immortal blood, *ἄμβροτος αἷμα*, which he calls *ἰχὼρ*, that flows from their wounds; but it should seem that the wounds of his gods do not heal spontaneously; for Dioné cures the wound of Venus, and Jupiter orders Pæan (his household surgeon) to cure the wound of Mars, which he did, by applying “*ὀδυνηφάλα φάρμακα*,” anodyne medicines.

What shall we say upon the whole of this business? I think it may be asserted, that the poet's pen, like the spear of Diomed, “*μανίαι ἐν πηλαμασι*,” rages, or is mad in his hand. I hope, however, that the great God of War, by divine assistance, got free from all ill consequences of his wounds; though if you will excuse a ludicrous idea, I often think that this said wound of Mars, from its situation and some other circumstances, bears some little analogy to the wound of Uncle Toby.

This is a fair specimen of our author's style and manner—we shall henceforth content ourselves with giving a very summary account of most of the remaining letters.

Letter VII. *On the medical knowledge of Homer*; which Mr. T. suspects he derived from Egypt. The *nepenthe* of Homer was, according to our author, a beverage composed of opium; which he supposes to have been used as an article of luxury at the court of Sparta, as it is still among the Turks.

Letter VIII. *Remarks on the Greek language*: in which there is little remarkable, save a display of erudition without much solidity—But, indeed, Mr. T. is not very happy in his philological excursions. After asserting, p. 53, that the Greek language ‘amidst all its nervous vigor had no harshness; and possessed at once the strength of the ancient Hebrew, and the harmony of the modern Italian,’ he bids us ‘try the strength of this observation upon the English word *strength*—in Greek *σθενος*, *κρατος*, *αληη*—For the Greek (says

he) like the Arabic, has many different names to express one thing.—On the contrary, we assert that neither the Arabic, nor the Greek, nor any other language has any such *synonyma*; and that not any two terms whatsoever originally expressed the same identical idea. At any rate, why give us three Greek words in example, and only one poor word in the Latin and English? He should, to deal fairly, have given us *potestas*, *fortitudo*; *power*, *might*, and even *fortitude*; beside *robur* and *strength*: but then the comparison would not have been in favour of his Greek. ‘All these three Greek words (says he, p. 38) from the position of two consonants together, are strongly sounding, but at the same time harmonious. The Latin *robur*—has a strong continued sound, but is not harmonious. The English monosyllable...is totally devoid of harmony; but is exceedingly expressive of the idea annexed to it. *Ab uno disce omnes.*’

What ideas Mr. T. has of harmony we know not; but to our ears, which, to be sure, are not Greek ears, the Latin *potentia* and *fortitudo* are as strong as, and much more harmonious than, any of the three Greek words here adduced; that our words *power*, *might*, are as strong and harmonious as *κρατος* and *αλχη*; and that even our *strength*, full of consonants as it is, greatly excels in *strength*, and is not much inferior in harmony, to the hissing-aspiratical *σθενος*.—Mr. T. in a note here (with a view, perhaps, to exhibit his extensive *glossary* knowledge) observes that ‘The appropriated word for *strength*, in almost all modern languages, has a strong but harsh sound: viz. in the [high] German it is *starcke* [read *staercke*], in the Polish *metzna* [we believe the Polish word is *moc*], in the Russian a similar word but still rougher [what word he tells us not]—Neither the French (adds he) nor Italians have any strong word to express the idea, [strange indeed! is not *force* a strong word? are not *fortezza* and *fermezza* both strong and harmonious words? *]—but the Hebrew noun (according to the English pronunciation) *geboorah* is so far like the Greek, that it is at once strong and harmonious.’—Out of the many Hebrew terms, which *metaphorically* denote *strength*, Mr. T. has certainly chosen the most harmonious, at least, according to our sentiments of harmony; but the sound of it presents, in our opinion, a very faint idea of *strength*; nor, if it had more merit of sound, is it equivalent in signification to either *σθενος* or *αλχη*; but more properly to *κρατος*.

Letter IX. *The death of Ulysses' dog.*

P. 40.—‘When we consider the greatest poet the world has ever produced, in his mendicant character, and consider at the same time that almost all the houses of the Grecian nobility were, more or less,

* We might add *gagliardia*, *robustezza*, &c. if we were to croud in pretended *synonyma*; as Mr. T. has done in Greek.

guarded by large and fierce dogs—if we may compare great things with small, we may assign Homer's knowledge of the canine disposition, to the same principle with that of our noted mendicant; the late Bampfylde Moore Carew, who was said to understand dogs better than any man in England.

Argus is described as of very large size, but whether he was a true buck-hound or a greyhound, or what, is not clear. I should rather suppose the latter from his name, which signifies "swift." Critics object to the advanced age of this animal, for he was at that time at least twenty years old. Aristotle, the great naturalist and universal philosopher, who lived in Greece, must be the best judge in this matter; and if I remember rightly from quotations and extracts, (for I never pretend to have read Aristotle's works at large) he favours Homer's idea of canine longevity. The critics next are puzzled to find out the cause of the sudden death of Argus; some say he died for joy. The poet had a better reason for dispatching him so suddenly; for had the dog lived, he would have followed, and thereby betrayed the old king under the appearance of a beggar.

Letter x. *Remarks on the Athenian pestilence*: which, from the descriptions of Lucretius and Thucydides, appears to Mr. T. to have been more like the modern ulcerous sore throat, attended with a most malignant fever, than the true plague.

'Sudabant etiam fauces, intrinsecus, atro +
Sanguine, et ulceribus vocis via septo coibat.'

Letter xi. *The wound of Menelaus by the arrow of Pandarus.*

Letter xii. *Comparison of Homer and Virgil, with respect to anatomical knowledge.* The palm of superiority is given to Homer.

Letter xiii. *On the poetry of Lucretius*: 'on perusing whom, (says our author) I observe, that where the subject will admit, he is generally poetical, though his versification is sometimes inelegant, harsh, and unharmonious: and his thoughts, from the nature of the subject, sometimes prosaic †: but this very circumstance gives him a certain kind of variety.' We fear Mr. T.'s judgment is not impartial: and indeed he tells us, p. 60, that he is 'prejudiced in disfavor of the poet, out of indignation and contempt of his philosophical principles.'

Letter xiv. *Beauties of Milton*:—which we all well know.

Letter xv. *Faults of Milton*:—which we are willing to allow.

Letter xvi. *Remarks on Paradise regained*: judicious and entertaining.

* Vide Clarke's Homer.

† Wakefield reads *atra*; filicet, *fauces*: minus bene, ut nobis videtur.

‡ *Prosaic thoughts* is an odd expression.

Letter xvii. *Botanical knowledge of Virgil*—which Mr. T. thinks was more than common.

Letter xviii. *General remarks on Virgil*—who is said to have been not only a botanist, florist, naturalist in general; but also a geographer, geometrician, &c.

Letter xix. *Remarks on the fourth Æneid*.—‘I know not (says Mr. T.) what the author may have copied from Apollonius Rhodius: but shew me any thing in the comparatively languid description of Cyrce or Calypso, that can any wise compare with the noble and animated Episode of Dido:—we give our unlimited assent to this: it is the finest picture of hapless love that ever was drawn.

Letter xx. *Further remarks on the fourth Æneid*.

Letter xxi. *The death-wounds of Dido, Camilla and Rhetus*.

Letter xxii. *Virgil's knowledge of horses*—Comparison of Virgil's war-horse with Job's.

Letter xxiii. *On the puerile Latin compositions of Milton*—the virtues of the peruvian bark—and of the extract of hemlock.

Letters xxiv, and xxv contain various remarks on the sixth Æneid.

Letter xxvi. *On various subjects*.—We have here a strange criticism on Virgil's

‘Perque uterum sonitu perque ilia venit arundo.’

Æn. vii. 499:

‘The grammarians (says Mr. T.) may tell us what they please of *hic cervus*, a buck—and *hec cerva*, a doe-deer: but it is pretty clear, that *cervus* must here mean a female.’

Letter xxxvii.—(for a whole decade is wanting, unless all the future numbers are typographical errors; which indeed abound in the volume)—treats on a variety of wounds; namely of Lynceus by Turnus—of Volscens by Nisus—of Dryops—and of another hero—the name of whom, Mr. T. ‘begs pardon for not remembering!’—Had he no index at hand? The hero's name was Capys.

Letters xxxviii, and xxxix. *On antient neurology*. The word *nerve*, according to our author, ‘obtained its appellation from its resemblance to a bow-string—for, whatever some lexicographers may say to the contrary, neither *νεῦρον* nor *νεῦρον* are *themes*, but both are derived from *νέω* to *twist*, *spin*, or *weave*: or from *νέω* to *nod*.’—The Greek and Latin physiologists ‘had little or no idea of the difference between what we now call *nerve*, *tendon*, *ligament*.’

Letter xl. *Continuation of the same subject*.

Letters xli, and xlii. *On various subjects*.

Letter xliii. *Singular instances of amputated hands*.

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Letters XLIV, XLV, and XLVI. *Remarks on Lucan—and his account of Serpents.*

Letters XLVIII, and XLIX. *Further remarks on Lucan.*

Letters L, LI, and LII. *Remarks on the bite of vipers.*

Letter LXXIX. *On various subjects.*—Here is another chasm in the correspondence of above twenty letters.

Letters LXXX, LXXXI, and LXXXII. *More on Homeric wounds.*

Letter LXXXIII. *On the physiology of the heart.*

Letter LXXXIV. *On the circulation of the blood.*

Letter LXXXV. *On Egyptian science.*

Letter LXXXVI, and last. *On the malignant ulcerous sore throat.*

The great variety of matter contained in this volume has induced us to dwell longer on it, than its bulk seemed to require. The style is quaint and careless, and the diction not seldom impure. Yet, on the whole, it is a pleasant *olio*, which, we doubt not, will prove agreeable to many palates.

A. R.

ART. XXVIII. *Beacon Hill, a Local Poem, Historic and Descriptive, Book 1st.* Boston, printed for the Author, by Manning and Loring. 56 pages. 4to. 1797.

WE have been favoured with this pleasing specimen of a transatlantic epic poem by a correspondent at Boston, from whom we learn that its author is Mrs. Morton, wife of Percy Morton, esq.—A very modest apology is prefixed, expressive of apprehensions for its fate, which, we doubt not, the approbation of the public will prove to have been unfounded. ‘The poem is entitled *Beacon-Hill*: as many of the great events which form the subject of the piece, originated within the view of this interesting eminence, the mind, by the natural association of ideas, will be easily led to contemplate every succeeding occurrence of the revolution.’

‘No more the fabled action claims our care,
The tales of Ilion and the Latian war,
The length of realms by pious Godfrey trod,
To free the city of the Saviour God;
For these their poets wrought the crown of fame,
And all was fiction, save an empty name:
Though the full blaze of epic numbers shed
Its dazzling lustre round the storied dead.
From the bright muse the peerless wonder grew:
Invention reign’d, while blushing *Truth* withdrew.
Though now no genius, with enchanting power,
Charm the coy muses from their classic bower,
To wake, with graceful art, the slumb’ring line,
And round *Columbia’s native minstrel* twine

One laurel wreath—yet shall her daring hand
 Sketch the bold trait, the living scene command,
 Till patriot glory all the strain inspire;
 And with the ray of *Truth* the coldest fancy fire:
 Then hence vain *Fiction* from the deathless theme,
 And hence the rapt bard's visionary dream!

The principal American leaders are detailed with characteristic discrimination, interwoven with the events of the war, and with sketches of the natural aspect and history of the respective states of which they were natives, or residents.

As a short specimen of the manner in which our author exercises her pencil, we select the following sketch of General Lee:

From glebes, by nature rich, by culture fair,
 Crown'd with thy name, majestic *Delaware*,
 Lee, fiery champion of the people's right,
 Invites the war, and seeks the coming fight,
 Disdaining fear, impatient of control,
 Pride in his port, and passion in his soul.
 From *Albion's* clime he drew his earliest breath,
 And Prussia's field had felt his deeds of death:
 Now, in his wane of years, neglected fame
 Is all the boon his glorious actions claim;
 Stung by revenge, beneath Columbian skies,
 He seeks that hope his native realm denies;
 First of a valiant band, in war's array,
 To Freedom's Chief directs his furious way.

The few lines, by which the character of General Moultrie is introduced, we present to our readers, for the sake of some beautiful touches, which give them a character equally honorable to the poetic talents, and to the humanity of their fair author.

Child of the sun, proud Carolina rise!
 And say, what chief thy haughty land supplies;
 Canst thou contend for freedom, while yon vale
 Pours its deep sorrows on the sultry gale!
 Thus rise, with patriot heart supremely brave,
 Nor heed the scourge that breaks thy shackled slave?
 What boots the fleecy field, and ricy mead,
 If, 'mid their bloom, the culturing captive bleed!
 Or what avails, that many a sumptuous dome
 To every traveller yields a generous home,
 If the rich banquet, and the costly cheer
 Are fann'd by sighs, and moisten'd with a tear!

We have been more copious in our extracts from this piece, though only containing fifty-six pages, four of which are occupied by instructive notes, as it contains the first book of the poem, of which it presents itself as a specimen; and as we are given to understand, that the publication, or total suppression of the remaining ones, will depend on the reception which this may meet

meet from the public. The versification is accurate, spirited, and harmonious; and we think the poem, whilst it must be allowed to require, shews itself well worthy the re-touches of an attentive correction. We notice in it some verbal errors, and, in some instances, a perplexity of idiom, and a change of tense, which occasion obscurity, and which consequently have an injurious effect on the passages where they occur. We shall close our account of this poem with the lines which conclude it, in which will be found instances both of the harmony and spirit which we have praised, and of the obscurity we have censured.

‘ Thus sung the minstrel, by the theme inspir’d,
 With truth, with freedom, with ambition fired;
 What though her brow no laurel wreath displays,
 To lure attention by the power of praise;
 Though the cold clime subdue the Muse’s flame,
 And colder bosoms blast the hope of fame,
 Some bard, more blest, may the high strain prolong,
 Till free Columbia feel the sway of song;
 Till, as the streams of epic music roll,
 Past scenes of glory fill the patriot’s soul;
 The torpid heart of dull indifference charm,
 To pity waken, and to virtue warm;
 Of deathless deeds the measured meed proclaim,
 And round the hero’s twine the poet’s name,
 Who, with prophetic voice, and votive lyre,
 Breathes what the Muses, and the God inspire.
 In this bright hour, when opening truth appears,
 And o’er the mind her starry sceptre rears,
 When warring empires own her powerful sway,
 And rend the fetters of their youth away,
 Thou, pure instructress of the searching thought,
 Whose chastening ray the wanton nations caught,
 Thou, blest Columbia, shalt, with cloudless fame,
 Spread the mild lustre of thy temperate flame,
 And still abhorrent from the blast retire,
 That wraps the realms in extirpating fire;
 While from its rage insulted freedom flies,
 And on thy virtues rests her wearied eyes;
 A patriot muse the mystic mandate bears,
 That wills the triumph of her future years,
 When, led by thee, she wings her rapid flight,
 And through the dark earth sheds her mental light,
 From the hard bosom of the ice-clad seas,
 To the hot forehead of the austral breeze;
 From where the morning wakes her infant beam,
 And golden Ganges slopes his amber stream,
 To where the West a crimson robe extends,
 And o’er La Plata’s spreading mirror bends;
 Till the full ray of EQUAL FREEDOM shine,
 And, like the sun, this genial globe entwine.’

ART. XXIX. *The Lord of Nile, an Elegy.* By J. Dunlap, D.D.
4to. 12 pages. Price 1s. Lewes, Lee; London, Riving-
tons. 1799.

WE heartily congratulate the 'Lord of Nile,' that he hears not all the adulatory nonsense which is addressed to him: he would else pay dear indeed for his victory! Dr. D.'s patriotism is better than his poetry: that the latter may not be condemned unheard, however, we shall offer our readers a *stave* of his elegy:

' Fate summons Nelson forth, proud Gauls to quell,
Who, thro' mankind, distraction's bolts have hurled;
The hero, he! to slay those fiends of hell,
And, with their slaughter, tranquillize the world.'

Ex uno disce omnes.

ART. XXX. *The Shade of Alexander Pope on the Banks of the Thames. A satirical Poem, with Notes, occasioned chiefly, but not wholly, by the Residence of Henry Grattan, Ex-representative in Parliament for the City of Dublin, at Twickenham, in November, 1798.* By the Author of the Pursuits of Literature. 8vo. 86 pages. Price 2s. 6d. Becket. London. 1799.

THE author of the Pursuits of Literature, a man

' That hath a mint of phrases in his brain;
One whom the music of his own vain tongue
Doth ravish, like enchanting harmony,'

again solicits audience from the Public. The present Poem, it seems, was chiefly occasioned by the residence of Mr. Grattan in the village of Twickenham, on the banks of the Thames, after what our author calls his flight from his own country. That the presence of such a *turbulent and seditious fugitive* in the sacred groves of Twitnam should trouble the peaceful shade of Pope is natural, no doubt.—Immediately on his intrusion, therefore, the offended spirit—asks him what business he has there?

" Whence, and what art thou Grattan? *has* the shock,
And terror low'ring o'er the fable rock,
Hurl'd thee astounded with tumultuous fears,
From Ireland's mutter'd curse, from Ireland's tears?" *

The 'Shade' is excessively angry, and tells Mr. Grattan that, far from courting his praise, he despises it: but he speaks in harmonious numbers, and therefore our Readers shall hear what he says: P. 23.

" For thee no vistas ope, no friendly glade,
No Muse invites thee to *my* sacred shade;

* The original of this line our Readers will remember to have seen in Gray's 'Bard': the word *has*, in the first line, seems to have a *double nominative*.

No airs of peace from heav'n thy presence greet;
Blasts from Avernus, in response meet,
Hoarse through the leafless branches howl around,
And birds of night return the obscurer sound.
' From thee, whate'er thy fame, I spurn all praise;
My lyre ne'er answer'd to Rebellion's lays:
With other lore my purer groves resound,
With other wreaths these temples once were bound;
Nor shall my green sepulchral laurel stand
By Gallick mercy, and a Marian hand.
' Hence, and thy baffled Gallick jargon try
On coward slaves, in abject tyranny:' &c.

We have selected these lines as being equal, if not superior, to any in the poem. 'The Shade,' after telling Mr. Grattan in other words that Britons 'never will be slaves,' proceeds to turn some of Mr. G.'s "Address to his fellow-citizens of Dublin" into verse!!! (see page 24 to 29.) This must have been very entertaining to him! The monologue, however, is not interrupted by any impatience on the part of Mr. Grattan, and the 'Shade', taking rather an unfair advantage of his dumb endurance, abuses him abominably for his democratic principles, and bids him go about his business. Loth, however, to lose so good an opportunity of venting his long-accumulated spleen, he proceeds to inform Mr. Grattan (as being a stranger perhaps) that Great Britain has a number of poets, philosophers, dramatists, &c. &c. who are debauching the morals of his majesty's liege subjects: he hints to him that Dr. Darwin writes luscious verses; that we have no original dramatic writers, for "the modern ultimatum is, "translate." Now, says he, these translations from the German ought to be scouted, for the morals of the German theatre are bad, and the politics not a bit better:

No virtue shines, but in the peasant's mien,
No vice, but in patrician robes, is seen.

These dramas must of course tend to downright jacobinism.

The Shade also gives Mr. Grattan an interesting account, for he becomes very familiar and communicative at last, of the amours of Mr. and Mrs. Godwin; and refers him, *in his notes*, which are most numerous and bulky, to the Pursuits of Literature, "for the exposition and exposure of philosopher William." At last he grows tired and out of breath; so after having hinted that he does not think Buonaparte will return from Egypt alive, he makes his exit, and leaves the fugitive intruder—where he found him.

"I go: my Country's fate no more I mourn;
And pleas'd revisit my august sojourn."

A translation is added of the passages which are cited in the preface and notes to the poem: this was not unnecessary, for the author has been, as Master Moth says, "at a great feast of languages, and stolen the scraps."

ART. XXXI. *Lines suggested by the Fast, appointed on Wednesday, Feb. 27, 1799.* By Charles Lloyd, author of *Edmund Oliver, &c.* 4to. Price 1s. Birmingham, Piercy. London, Hurst.

A NEW sect appears to be springing up amidst the wilderness of wild theories, a fantastic mixture of mysticism, quakerism and fanatic philosophy, decorated with poetic imagery, dogmatizing under the specious garb of humility, abusing in the spirit of meekness, and delivering its *oracles* with whimsical solemnity. The obsolete doctrines of passive obedience and the *divine right* of governments are here brought forward, tricked in a form "so fair and plausible"—recommending themselves under the imposing garb of optimism, assuming the winning air of saint-like resignation, of acquiescence in the good and evil which "God has joined in mystic co-existence."

The duties of man (active, rational man) are held forth to be patience in privation, submission to injury and injustice, a tame bowing of the neck to the yoke of the oppressor, and to him who has smitten the right cheek turning the left also. *Modern philosophy*, the cant phrase for principles as ancient as the reason of man, is most formidably attacked, not with sound argument, but vile names and terms of reproach—"The spirit of insubordination, jacobinism, atheism, &c. &c." A *heinous* charge is also brought against it; namely, "That it is always seeking to unite wisdom and happiness, the full perfection of body and the full perfection of mind," in contradiction to the decrees that condemn poor human nature to grope in perpetual darkness and wallow in incurable depravity. The extravagant conjectures (delivered by the advocates of this system merely as hypotheses) air-built structures, lightly poised and lightly overthrown, are, to brand the exercise of those powers which alone raise man above the brute, *caricatured* and descanted upon in *monkish* strains.—The absurdities of one theory arranged in opposition to the absurdities of another. Had our forefathers, had all human beings acted upon the passive principles of these modern *saints*, where should we have been at this moment, what would have become of the improvements of ages, what of *christianity* itself, an innovation upon the Jewish system, and the engine by which so many revolutions have been effected?

Yet, says this youthful and unlogical declaimer—"we must have variety, and without the *external* shiftings of good and evil, while we remain with our present natures, we should be more miserable than we are at present." What are these 'external shiftings,' what is this 'variety,' but innovation and revolution in opinion and in conduct? It is well said, by an acute French philosopher, that the principles of but few men involve any consequences. If man, as Mr. L. defines him, be 'a creature of habits *forced upon him*,' can the forms of legislation, forms

forms from which the greater number of these habits are unquestionably derived, be a matter of indifference?

We have descanted longer upon this whimsical, heterogeneous production than its size or importance merited; notions, so manifestly absurd, contradictory and obscure, so adverse to the nature of man, to the spirit of an Englishman, and the good sense of an enlightened age, are not likely to make many profelytes, but must soon be cast 'to the cats and to the moles;'—yet, amidst his *mystic dreamings*, we think we can discover in our young preacher talents and pure intentions, which, when ripened by experience and reflection, may yield fruits less crude.

The tenor of this wildly *metaphysical poem against metaphysics*, is, as far as we can understand, for it is in many parts sublimely unintelligible, to exhort the nation to humiliation and repentance, to abandon every idea of political reformation, to submit in all things to the powers that be, to join in thanksgiving for their innumerable blessings, and for the best of all possible administrations.

ART. XXXII. *Das Kind der Liebe ein Schauspiel in fünf Akten, von August. von Kotzebue. Einzige ächte Ausgabe. Leipzig. 1791.*

ART. XXXIII. *The Natural Son; a Play, in Five Acts, by Augustus Von Kotzebue, Poet Laureat and Director of the Imperial Theatre at Vienna, being the Original of Lovers' Vows. Translated from the German by Anne Plumptre, (Author of the Rector's Son, Antoinette, &c.) who has prefixed A Preface, explaining the Alterations in the Representation; and A Life of Kotzebue. Price 2s. 6d. Phillips. 1798.*

ART. XXXIV. *Lovers' Vows; or, The Child of Love, &c. with a brief Biography of the Author. By Stephen Porter. 8vo. 111 pages. Price 2s. Parsons. 1798.*

ART. XXXV. *Lovers' Vows; a Play, in Five Acts, performing at the Theatre Royal, Covent Garden. From the German of Kotzebue. By Mrs. Inchbald. 7th Edit. 8vo. 90 pages. Price 2s. Robinsons. 1798.*

THOUGH character and sentiment are those departments of the drama, in which talent is principally displayed, yet it is from the incidents chiefly that it attracts and ensures interest and success. No dramatic writer seems more aware of this truth than Kotzebue; nor has he ever more happily availed himself of it than in the play before us. The 'Natural Son' is Frederick, a young soldier, impetuous, generous, and brave. Returning to his native village, he meets his mother begging in the public road; and the object of his visit instantly leads to the relation of her history: he learns, for the first time, that he is the natural son of a nobleman whose seat is in the neighbourhood.

bourhood. The mother is, in appearance, dying for want of nourishment, and Frederick begs on the road for relief. Not procuring immediate assistance, in the agony of apprehension he attempts to rob a sportsman: seized, however, and brought as a criminal before the person he had attacked, he in mitigation of his crime, relates his own tale of distress, and the sufferings of his mother through the cruel neglect of her seducer, and concludes a pathetic and awful denunciation against the prime author of their misery with 'Thou art the man.' The father, who had long been repenting, in secret, his early offence, acknowledges his son in an ecstasy of joy, and after a well-described struggle between his pride and his affection, makes a just retribution by marrying Wilhelmina. The tender sympathy which such incidents, artfully developed, cannot but excite, is happily relieved by the sprightly and comic dialogue between a German *petit-maitre*, lord of the bedchamber, an exquisitely drawn character, the Baron himself, a man of honour, integrity, and sensibility, and his amiable and interesting daughter by a deceased wife.

Of the rival translations we are sorry that we cannot speak in terms of great respect; but Miss Plumptre's is decidedly the best, for it is at least correct, and, though without elegance or spirit, has preserved the colloquial freedom of the comic dialogue. Mr. Porter has frequently altered, without improving, the original; sometimes, we believe, through the dangerous ambition of writing better than his author, and sometimes from his ignorance of the language he was translating. From the citation of one or two gross instances of mis-translation, we shall have credit for this general judgment.—'Sie reißen Wunden wieder auf die Ihr Anblick kaum *geheilt* hat' is rendered—'You irritate a wound, my lady, which is just *galled* by the sight of you.' When Amelia takes provisions to Frederick, he exclaims 'Gott sey Dank noch verdien ichs dafs eine edle seele sich meiner annimmt' 'Thank God that I still merit the solicitude of one noble soul.' This natural sentiment is, in Mr. Porter's translation, converted into absurd arrogance. 'Thank heaven I still deserve the approbation of every virtuous mind.'

Pathetic scenes depend so much for their influence upon the interest previously excited, that we shall content ourselves with one of the lighter passages from Miss P.'s version. P. 24.

'SCENE V. Enter COUNT von der MULDE.

'Count. Ah, *bon jour*, mon colonel!—Dear young lady, I kiss your hand. (*Amelia curtsies.*)

'Baron. Good morrow! good morrow! Why, count, it is almost noon. In the country one is used to rise earlier.

'Count. *Pardonnez, mon colonel!*—I have been up ever since six o'clock; but my *homme de chambre* has been guilty of a *betise*, which

which has quite driven me to despair—a loss which *pour le moment* cannot be repaired.

‘Baron. Aye! aye! I am sorry indeed for that. (*Amelia offers him tea.*)

‘Count. (*taking it.*) I am your most humble slave! Is it Hebe herself, or Venus in *la place* of Hebe? (*Amelia looks at him sarcastically.*)

‘Baron. (*rather peevishly*) Neither Venus, nor Hebe, but Amelia Wildenhain with your permission. But may I be informed of your loss?

‘Count. Oh, my God! help me to banish the *triste* remembrance, I am *envelopé* in a maze of perplexities. I am afraid I must even be obliged to write a letter upon the occasion.

‘Baron. What? Is the misfortune really so great?

‘Count. (*fixing his tea*) ’Tis absolute nectar, most divine young lady! but could it be otherwise from your fair hands?

‘Baron. Indeed this nectar was sold to me for plain congou tea.

‘Amelia. But, my good count, you do not tell us what you have lost?

‘Baron. (*aside*) His understanding!—

‘Count. You command—your slave obeys. But in doing this you tear open wounds, which even the sight of you had scarcely healed. My *homme de chambre*—the *vaut-rien*!—Oh the man is a *mauvais sujet*. As he was packing up my things the day before yesterday, I said to him, “*Henri*,” said I, “Yonder on that window stands a little pot of *pommade*.” You understand me, most charming lady, I said to him most emphatically, “forget it not upon any consideration, let it be packed up.” I repeated it three times, nay, I believe, four times—“You know, *Henri*,” I said, “that I am undone without this *pommade*”—for you will understand, madam, they cannot make *pommade* here in Germany, they know not how to give it *l’odeur*—it is *incomparable*. I can assure you, madam, it comes *tout droit* from *Paris*, the author is *parfumeur du Roi*. More than once, when I have been *dejour** at her highness the princess *Adelaide*, she has asked, where I could get my *pommade*, “for Count,” she said, “the whole *chambre* is *parfumé* when you are with me *dejour*. Now only imagine, most charming lady, *et vous mon colonel*, the fellow totally forgot the *pommade*, there it stands upon the window still, as I am a true *cavalier*.

‘Amelia. (*smiling*) Dreadful indeed!

‘Baron. Unless the mice should have feasted upon it.

‘Count. *Et voilà encore, mon colonel*, another *raison* which drives me to desperation. Would you believe it, this fellow, this *Henri*, has been thirty years in our service! For thirty years has he been provided in our family with every thing for which a man of his *extraction* can have occasion, and what does he now in return?—forgets my *pommade*—leaves it standing on the window—as I am a *vrai cavalier*. O *Ciel*! and the German mice will perhaps gorman-

* ‘*Dejour* signifies the custom which prevailed in France, of ladies being attended by gentlemen at their toilets.’

dize upon the most delicate *parfum* that all France can produce. But it was impossible to restrain *mon indignation*; I instantly discharged him.

' *Baron.* (*throwing himself back.*) A servant who had lived with you thirty years!

' *Count.* Oh be not uneasy! I have another *in petto*—an excellent servant, indeed! he dresses hair like a deity.

' *Amelia.* And poor *Henri* must be turned away for such a trifle!

' *Count.* What say you, charming lady? a *Bagatelle*?

' *Amelia.* Deprive a poor man of his bread!

' *Count.* My God, how can I do less? Has he not deprived me of my *pommade*?

' *Amelia.* May I not plead for him?

' *Count.* Your sentiments transport me; but your goodness must not be *abusé*. The man has *quantité* of children, who, in the course of time, when they are arrived at an *age mur*, will be able to maintain their blockhead of a father.

' *Amelia.* And has he a family too? Oh, I entreat you most earnestly, count, not to discharge him!

' *Count.* *Vous êtes aimable*, divine creature!—*très aimable*!—You command, your slave obeys. *Henri* shall come and kiss the skirt of your garment.

' *Baron.* (*aside, rubbing his hands impatiently*) No! that is not to be borne!—away with the coxcomb! (*to the Count*) What say you, Count, to taking an hour's shooting before dinner?

' *Count.* (*kissing the ends of his fingers*) Bravo! *mon colonel*! a charming thought! I accept the party with pleasure. *Madame*, you will then have a sight of my elegant shooting-dress. You will find it in the very newest taste. I had it made on purpose *pour cette occasion*. And my gun, *mon sieur le Colonel*, the stock is set with mother-of-pearl, you never saw any thing finished with superior *gout*; my arms are carved upon it.

' *Baron.* (*drily*) Can you shoot?

' *Count.* I never was out a shooting but once in my life, and I cannot say then that I had the fortune to *attraper* any thing.

' *Baron.* My gun is but an old and dull-looking one to be sure—but it brings down every bird at which 'tis aim'd.

' *Enter a Servant.* The pastor attends, sir.

' *Baron.* Well then hasten, Count, and put on your elegant shooting-dress, I will be with you quickly.

' *Count.* I fly. My dearest lady, it is *un sacrifice* due to your father, thus to tear myself away for a while from his *aimable* daughter. (*Exit.*)

Mrs. Inchbald has introduced her play, which she formed from a literal translation, by a preface written in the flush of success, on which we feel it incumbent to make a few remarks. She thus begins,

PREF. p. 1.—It would appear like affectation to offer an apology for any scenes or passages omitted or added, in this play, different from the original: its reception has given me confidence to suppose what I have done is right; for Kotzebue's "Child of Love"

in

in Germany, was never more attractive than "*Lovers' Vows*" has been in England.'

If Mrs. I. mean hereon to ground the literary or critical merit of her alterations, we seriously protest against her argument. On the contrary, the retrospect of a few years justifies our confident assertion, that success in representation is no proof, and scarcely a presumption, of real excellence. It is enough to recollect that tragedy, though supported by admirable talent, languishes in neglect; and that farcical buffoonery at one house, and pantomimic splendor at the other, have been of late almost the only successful candidates for applause. *Lovers' Vows* has not been more popular than the *Castle Spectre*, and both must submit to the more attractive charms of *Blue Beard*. Mrs. I. then says she could disclose the motives why she did this, or omitted that, and terminates the catalogue with 'and why, in no one instance, I would suffer my respect for Kotzebue to interfere with my profound respect for the judgment of a British audience.' Our readers will smile at this flagrant instance of self-imposing sophistry, and, perhaps, be inclined to substitute in place of the deference which the author professes for the 'judgment of a British audience,' her profound respect for *her own Judgment*:—We are sorry, moreover, to add that, on the present occasion, this has shewn itself deficient to an extent, which surprises us in the author of '*Nature and Art*,' and the '*Child of Nature*.' On the changes in the characters of the Count and Amelia we assent to the sensible strictures of Miss P. Mrs. I. urges, however, in objection to the original Amelia, 'the forward and unequivocal manner in which she announces her affection to her lover.' Now it appears to us, that all the beauty and effect of the portrait is dependent on this happy *trait*. Kotzebue's Amelia is simple, artless, frank, and ignorant;

'She fears no danger, for she knows no sin.'

Her avowal of her affection is the test of her purity. But Mrs. I., by making *her* Amelia hesitate, and after having broadly avowed her affection, blush and declare she was 'afraid she had spoken too plain,' degrades her to the vulgar and insipid representation of a forward, amorous girl, who 'sees her nakedness and is ashamed.' We regret, too, the omission of many of the happiest, tenderest, and most characteristic sentiments and actions. For instance, Frederick fighting with his companions, because of their sneers against his mother; his seizing the stone to break the landlord's door, and dropping it hastily when he sees her fainting; the crooked dollar which Wilhelmina's mother throws after her; the fine satire with which Frederick enumerates the money given him, particularly that by the sentimental lady; the tumultuous joy evinced by the

Baron, and his suddenly calling the servants to witness his acknowledgment of his son; and the scene where he relates the discovery to the Count, and dismisses him so much in character. But there are some important omissions, for which we are constrained to acquit Mrs. I.; for, strangely as it may sound, it is yet true, that in the revolution of manners and opinions, the pensioner and servant of the Emperor of Germany has at Vienna given a currency to opinions which, from their *liberality*, and the diseased sensibility so artfully excited in the public mind here on subjects of moral investigation, would, if they had passed the fiat of the legal censor, have probably endangered the success of the piece. We allow the necessity of some adaptation to the English stage; but, material as the changes are, it surely did not become Mrs. I. to insinuate that her drama alone would be approved by the enlightened reader, and to observe in contrast that 'the dull admirer of mere verbal translation, it would be vain to endeavour to inspire with taste by instruction.' We willingly risk the charge of dullness by preferring Miss P.'s literal translation to Mrs. I.'s liberal version—stripped, as it is, of the greatest beauties, both in character and sentiment—though we allow that it has the advantage of a more easy and fluent style; of which the short extract which we shall subjoin is a specimen. But for the reader to form an estimate of its merits, as a translation from Kotzebue, it would be necessary for him to examine, not only a single scene, but the whole of the piece in comparison with the original. We copy the scene between Frederick and the Baron, after the former had discovered the latter to be his father. P. 71.

Baron. (*haughtily to Frederick*) I know, young man, you plead your mother's wants in excuse for an act of desperation: but, powerful as this plea might be in palliation of a fault, it cannot extenuate a crime like yours.

Frederick. I have a plea for my conduct even more powerful than a mother's wants.

Baron. What's that?

Frederick. My father's cruelty.

Baron. You have a father then?

Frederick. I have, and a rich one—Nay, one that's reputed virtuous, and honourable. A great man, possessing estates and patronage in abundance; much esteemed at court, and beloved by his tenants; kind, benevolent, honest, generous—

Baron. And with all those great qualities, abandons you?

Frederick. He does, with all the qualities I mention.

Baron. Your father may do right; a dissipated, desperate youth, whom kindness cannot draw from vicious habits, severity may.

Frederick. You are mistaken—My father does not discard me for my vices—He does not know me—has never seen me—He abandoned me, even before I was born.

Baron.

' *Baron.* What do you say?

' *Frederick.* The tears of my mother are all that I inherit from my father. Never has he protected or supported me—never protected her.

' *Baron.* Why don't you apply to his relations?

' *Frederick.* They disown me, too—I am, they say, related to no one—All the world disclaim me, except my mother—and there again, I have to thank my father.

' *Baron.* How so?

' *Frederick.* Because I am an illegitimate son.—My seduced mother has brought me up in patient misery. Industry enabled her to give me an education; but the days of my youth commenced with hardship, sorrow, and danger.—My companions lived happy around me, and had a pleasing prospect in view, while bread and water only were my food, and no hopes joined to sweeten it. But my father felt not that!

' *Baron.* (to himself) He touches my heart.

' *Frederick.* After five years' absence from my mother, I returned this very day, and found her dying in the streets for want—Not even a hut to shelter her, or a pallet of straw—But my father, he feels not that! He lives in a palace, sleeps on the softest down, enjoys all the luxuries of the great; and, when he dies, a funeral sermon will praise his great benevolence, his Christian charities.

' *Baron.* (greatly agitated.) What is your father's name?

' *Frederick.* —He took advantage of an innocent young woman, gained her affection by flattery and false promises; gave life to an unfortunate being, who was on the point of murdering his father.

' *Baron.* (shuddering) Who is he?

' *Frederick.* Baron Wildenhaim. (*The Baron's emotion expresses the sense of amazement, guilt, shame, and horror.*)

' *Frederick.* In this house did you rob my mother of her honour; and in this house I am a sacrifice for the crime. I am your prisoner—I will not be free—I am a robber—I give myself up.—You shall deliver me into the hands of justice—You shall accompany me, to the spot of public execution. You shall hear in vain the chaplain's consolation and injunctions. You shall find how I, in despair, will, to the last moment, call for retribution on my father.

' *Baron.* Stop! be pacified—

' *Frederick.*—And when you turn your head from my extended corpse, you will behold my weeping mother—Need I paint how her eyes will greet you?

' *Baron.* Desist—barbarian, savage, stop!

' *Enter Anhalt, alarmed.*

Anhalt. What do I hear? What is this? Young man, I hope you have not made a second attempt.

' *Frederick.* Yes; I have done what it was your place to do. I have made a sinner tremble. (*points to the Baron, and exit.*)

Of the new matter introduced in Mrs. I.'s play, the character of the rhiming butler alone deserves approbation.

ART. XXXVI. *Saint Julien. In two Volumes. From the German of Augustin La Fontaine. With additional Notes, historical and explanatory. 12mo. Price 6s. Lane. 1799.*

THE present production, though undoubtedly superior to the common class of novels, is of unequal merit. The first volume contains some interesting domestic pictures, but the *sentiment* which characterizes it, is not sufficiently touching and natural, and sometimes degenerates into affectation: the author, when he should make his readers *feel*, seems to be searching for prettinesses of expression, exercising his head rather than trusting to his heart; a quaintness of manner, also, occasionally mingling with his descriptions, gives even to his most pathetic scenes an air of burlesque.

Some of the characters, though a little overcharged, are conceived and sketched with spirit; that of Bordes (the lover of Anna, Saint Julien's eldest daughter,) devoting his life and powers to the service of humanity, and of the young and courageous Adelaide, sustaining the fortitude of her family, and braving for their relief every danger, are particularly interesting, and take a strong hold on the imagination.

The second volume appeared to us yet more artificial than the first; the catastrophe is forced and unsatisfactory—there are too many *resurrections*: the passion of Saint Julien's son for his sister, whom the lapse of a few years prevented him from recognizing, is a gross violation of probability. The author, writing in the character of a French emigrant, driven by the revolution, with his family, from their native land, of course repeats the tale of murders, massacres, and proscriptions, which has been so often sounded in the ears of Europe, and at which humanity sickens. Far be it from us to palliate the enormities which have disgraced the cause of political reformation, but why must we dwell perpetually on the *dark* side of the picture, why keep alive the spirit of animosity and vengeance? The tendency of all party-spirit, whether political or theological, is ever to extinguish, for the time, the gentler charities of our nature.

In great political changes great evils are necessarily involved, the foundations of society are broken up, the passions set at large, and all in a state of excitation. Yet in the late period of moral fermentation, by which a neighbouring state has been agitated, amidst those great events and grand displays of power, have there been no sublime exertions, no magnanimous sacrifices, on which the eye of benevolence might dwell enraptured, which the pencil of the artist might consecrate to immortality? To elevate the mind, to warm the heart, to ennoble the sentiments, be the favorite task of genius!

Many instances of incorrectness occur in these volumes, which appear to have been carelessly translated and printed. The following remarks on education are not without humour:

Vol.

Vol. 1. p. 103.—‘ During my wife’s pregnancy, I had indeed composed a complete plan of education; but had scarcely been able to read to her one half of the introduction, which treated of the perfectibility of human nature, before the plan was laid by. To say the truth, the execution of it would not have been very easy; it would have required a continued attention, of which neither my wife nor I were capable; it was calculated for characters which were not our’s; and we must have had servants such as the whole of France could not furnish.—For all that, it was an excellent one; and, *if* we had been able to execute it, *if* no strange event had counteracted its effects, *if* Anna had not formed a connection with Louisa; or, in short, *if* it had been practicable, our children would have been forced to become the noblest patterns of perfection.’

We are tempted also to give a short scene between a minister of state and a veteran petitioner for a reward of his services, which appears to be a copy from the life.

p. 181.—‘ The brave, but unfortunate Guindeniére, ready to despair, had the boldness to paint the miserable state of himself and family.

“ I pity you, Captain,” answered the Minister, “ but really you must wait a little longer.”

“ Wait!” replied he, bitterly, “ doubtless I can wait till my little ones die for food—till pride and luxury find time to snatch us all from despair and death.”

“ Sir, you speak indignantly——” said the Minister, eyeing him from head to foot.

“ I speak nothing but the truth. You have promised so often *not to forget me*, that I cannot doubt your word; but my wife—my children——”

“ And why have you encumbered yourself with a family?” interrupted the Minister, with sarcastic impatience.

“ Why? because I am a man; because this bosom contains a heart; because this heart was made to love; because the wounds I had received, in fighting for my country, ought to have procured myself and my progeny subsistence, comfort, splendour—but neither want nor infamy. When I was commanded to march to the enemy, I did not say, ‘ *Wait a little longer!* ’—*Wait a little longer*, is only a reply to vice, when it allures to the violence of intemperate pursuits.”

‘ The Minister blushed; he had an opera dancer for his mistress. The unfortunate Captain, who was ignorant of the circumstance, had no suspicion of the severity of his answer; but the next day the porter refused to admit him any more.

ART. XXXVII. *The Natural Son; a Novel, in two Vols. translated from the French of M. Diderot, Author of the Nun, James the Fatalist, &c.* 8vo. Price 7s. Longman. 1799.

WE are by no means of opinion that a translator should take the liberty of altering the sentiments or changing the plan of the original writer. A work in such cases becomes rather a literary theft than a translation: we lose sight of the author;

we have no means of judging him; our attention becomes painful for it knows not where to rest. Such a composition is like the mixture of history and fable, or the introduction of new figures into the picture of an antient master.—Our understanding is confused by it, it disgusts our feelings and embarrasses the exercise of our taste.

We must also differ from the writer of the present production (we cannot call it a translation) respecting the *tendency* of a work being determined by its catastrophe: the tendency is distinct from the moral: the latter may be irreproachable, and the former most pernicious. The *passions* that are excited in the progress of a work determine it's tendency: those passions the moral, or representation of the consequences produced by them, which are generally adventitious, may be very insufficient to allay. On the present occasion, the morality of the *translator* appears to be overstrained; no proportion is preserved between the fault and the punishment. Two amiable and virtuous young persons, of different sexes, conceive an affection for each other at once natural, innocent and laudable. They are placed in circumstances that render the progress and indulgence of their tenderness unavoidable: amidst the delirium of their mutual endearments a discovery is made that they are related to each other by the ties of blood, twin brother and sister, the offspring of an illegal connection. In the transports of remorse and grief for an involuntary error, they impose on themselves the most rigorous laws, and adhere to these laws in a situation that renders their self-denial truly magnanimous. But not content with this expiation, this heroic sacrifice, the translator, in his zeal for the support of what he suspects may be prejudice, conceives that "a crime ignorantly committed"—if indeed there be such a crime—demands, for the moral of the tale, exemplary *punishment*. These innocent victims to the indiscretion of their parents are, therefore, after being dragged through the prison of the Inquisition, consigned to the most cruel fate—the sister finishing her days in an hospital, a wretched lunatic; the brother imbruing his hands in his own blood. A morality so barbarous, that mocks humanity, chills our blood; we shudder as we question its origin. In many parts of the work, on which the translator has not laid his merciless hands, there is great delicacy, tenderness, and pathos. Diderot is an author of talent, and the French excel in the delineation of sentiment. In point of style and manner, the production before us attaches no discredit to the writer.

ART. XXXVIII. *The Victim of Prejudice*. In two vols. By Mary Hays, Author of *Emma Courtney*. 8vo. Price 6s. Johnson.

THERE is scarcely any class of books, to which the question *cui bono?* is more applicable, than that of novels; for, whatever inference

inference we may be inclined to deduce from it, nothing is more certain than that there is no species of composition which attaches to itself a more general influence, or is productive of a stronger impression:—and our present author evidently courts, rather than evades, the inquiry, in the work before us. The preface, after complaining of the abusive misrepresentation which her former novel (*Emma Courtney*) had suffered, thus states the object which has actuated her in writing the present one:

‘Left dullness and malignity should again wrest my purpose, it may be necessary to premise that, in delineating, in the following pages, the mischiefs which have ensued from the too great stress laid on the *reputation* for chastity in women, no disrespect is intended to this most important branch of temperance; the cement, the support and the bond of social virtue: it is the *means* only, which are used to ensure it, that I presume to call in question.’

For the exhibition of these *means*, we are presented with the simple history of a female orphan, who, educated under the parental eye of a prudent and affectionate guardian, and attached, by the links of a tender and reciprocal passion, to a youth of impetuous, but amiable dispositions, is, at an early period of life, severed from both these connexions by the death of the former, and the separation and temporary neglect of the latter—and cast forth upon the world, poor, unfriended, and unknown. In this situation she is betrayed into the power, and afterwards exposed to the violation, of a man of fortune and title, who had long persecuted her with his odious addresses. In indignation and anguish she flees from his house, and in this state of distraction meets, accidentally, with her former lover. An explanation takes place, in which he discovers himself to be married to another,—in which, notwithstanding her confession of what she had suffered, all his passion for her revives,—and in which she betrays great and interesting heroism in rejecting his supplications for her encouragement of it. Tearing herself from his society, and immersing into voluntary obscurity, she finds herself successively baffled by the blind and malignant prejudices of society, in all her repeated attempts to acquire, by honest means, an independent subsistence. From this depth of distress, ‘abandoned to all the accumulated evils of indigence and infamy,’ she is raised, for a time, by the grateful benevolence of an old domestic. The death of this friend leaves her again the victim of persecution. Rendered desperate by the horrors of a dungeon, she is on the point of putting a period to her own existence, when her agony once more experiences a short respite in the recovery of two long-lost friends. This circumstance affords but a momentary interruption to her misery: they die; and she is again plunged into a dark and interminable despair.

P. 230.—‘My days curtailed in their prime, I perceive, without terror or regret, while the current of my blood freezes, the approach of dissolution.’

'Almighty Nature, mysterious are thy decrees!—The vigorous promise of my youth has failed. The victim of a barbarous prejudice, society has cast me out from its bosom. The sensibilities of my heart have been turned to bitterness, the powers of my mind wasted, my projects rendered abortive, my virtues and my sufferings alike unrewarded. *I have lived in vain*; unless the story of my sorrows should kindle in the heart of man, in behalf of my oppressed sex, the sacred claims of humanity and justice. From the fate of my wretched mother, (in which, alas! my own has been involved,) let him learn that, while, the slave of sensuality, inconsistent as assuming, he pours, by *his conduct*, contempt upon chastity, in vain will he impose on *woman* barbarous penalties, or seek to multiply restrictions; his seductions and example, yet more powerful, will defeat his precepts, of which *hypocrisy*, not virtue, is the genuine fruit. Ignorance and despotism, combating frailty with cruelty, may go on to propose *partial* reform in one invariable, melancholy round; reason derides the weak effort; while the fabric of superstition and crime, extending its broad base, mocks the toil of the visionary projector.'

Such are the outlines of this story, which is certainly pathetic and instructive; but which is, nevertheless, on several accounts, obvious to censure. The leading merits which we look for in a story whose construction is thus simple, are accurate delineation of character, and consistency and uniformity of design. In both these respects, and particularly in the latter, we think the work before us defective; and the author, by rejecting that stale artifice, by which the want of them is usually attempted to be concealed—intricacy of plot, has given a prominence to these defects, which forcibly attracts our notice of them.

Mary, introduced to us as possessing 'a robust constitution, and a vigorous intellect' as 'early inured to habits of hardness, to the endurance of fatigue and occasional labour, to the exercise of her ingenuity, the extension of her faculties, and arrangement of her thoughts,' is certainly wanting in that presence and energy of feeling, which this description gives us reason to anticipate, when—not in a defenseless solitude, but in a house filled with visitors,—not in a moment of surprise, but in the very height of anxiety to make her escape from this house,—almost the first menace of disappointment strikes her with *powerless consternation*, and she falls a feeble prey to the violence of her persecutor. There is an imperfection, also, in the character of this persecutor. We see little other reason for supposing him *vile* and *odious*, than the circumstance of her calling him so. If unable to control his passions, he at least shews every willingness to repair the injurious consequences of their indulgence: his attachment to her appears certainly to arise from something more than the mere impulse of sensual lust; and contemplating him, either in a moral or in a dramatic point of view, in comparison with his rival, we see no strong ground of preference between the character of the one, whose unsuccessful love has, in the phrenzy of impatience and the heat of intoxication, recourse to violence for a momentary gratification, and that of the other

other, whose passions, with equal impetuosity, have less energy, and whose love, though fostered by success, and encouraged by every assurance of return, had yet so weak a foundation, as to be superseded by the first charms of dissipation, and to be finally sacrificed at the shrine of pecuniary convenience.

Besides these grounds of complaint, which affect principally the dramatic character of the work before us, we have yet to object to our author, that she has not kept properly in view the object which she proposed to herself in the outset. If we have understood her rightly, this was, to exhibit the impropriety of the means used to ensure female chastity, and to expose the inconsistency of man, in expecting from women a virtue which he so grossly neglects himself. The connection between the moral of the story before us, and the enforcement of this doctrine, we confess we do not clearly perceive; and many of the incidents, so far from being at all illustrative of the doctrine, thus professed to be the great purport of the story, have scarcely any connexion with each other. Instances of this we see in the artificial and insulated manner in which the death of the old servant, and afterwards of Mr. and Mrs. Neville, are introduced, events which, whilst they neither arise from any natural connexion with, nor tend to any moral illustration of, the narrative, are yet made to produce, by their consequences, some of the most important revolutions in it. Notwithstanding these defects, the volumes before us are, by no means, without merit; and so far are we from having been actuated, in the remarks which we have offered, by any disrespect for the talents of the author, that it is rather by an opposite motive, that we have been induced to extend our remarks to such a length. We descry, amidst even the imperfections of the present work, a mind apt at moral description, fertile in sentiment, and considerably skilled in the science of the feelings. Our chief objection to it is its want of that philosophical harmony of design, which we were encouraged to expect, and of that dramatic propriety of character and incident, which, as it constitutes one of the principal leading-strings of the passions, is, of course, one of the principal requisites to a perfect novel. The style is generally happy, and the language pure and correct. One or two inaccuracies, however, occurred to us, of which we select the following sentence as an example; though it is but just to observe, that it is the most faulty of any we have noticed:

* *To my application, in various shops and warehouses, for embroidery, child-bed linen, useful or fancy work, I was required to bring sureties for my character, or to leave the value of the goods entrusted to me; either of which were, in my circumstances, alike impracticable.*

ART. XXXIX. *The British Nepos; or, Youth's Mirror: being select Lives of illustrious Britons, who have been distinguished by their Virtues, Talents, or remarkable Progress in Life; with incidental and*

and practical Reflections. Written purposely for the Use of Schools, and carefully adapted to the Situations and Capacities of British Youth. By William Mavor, LL. D. Vicar of Hurley, Berkshire, and Chaplain to the Earl of Dumfries. 12mo. 464 pages. Price 4s. 6d. Phillips. 1798.

THAT a good biographical work for the use of schools is a desideratum in our language, all, we apprehend, who have attended to the science of education, must be sensible. Children are constantly occupied in observing and copying the manners of those around them; and it is certainly reasonable, that characters of more eminent worth should be offered to their contemplation than those with which they are generally conversant. This can in no other way be so happily done, as by presenting them with well written biography. One of the strongest motives to exertion in young minds, is emulation; and why should that desire of pre-eminence, which this passion inspires, be confined within the narrow circle of a nursery, a class, or a school? Why should a youth of pregnant intellect know no rivalry but between himself and his playfellows?

Judiciously to select, and attentively to present to the minds of youth, great and shining examples of merit, is the surest means of creating in them an ambition to equal the excellent of all ages. The character of Charles the Twelfth, it has been said, was formed by reading the life of Alexander; and although this be an unhappy example of the influence of biography, it is yet a fair illustration of its power over the youthful breast.

We express, therefore, our unqualified approbation of the *intention* of our author to supply schools with a collection of biography. It is, however, necessary to the execution of such a work, that the writer should possess a sound judgment for the selection of character, and a correct and simple style adapted to the comprehension, and calculated for the improvement of youth.

The Tyro, whilst he reads the lives of illustrious men, should have, at the same time, an opportunity of improving himself in the knowledge of language, should be exercised in the formation of his style, and the cultivation of his taste. The conduct and attainments of eminent persons, therefore, should be described in classical and elegant language, in that book which aspires to the office of instruction in schools.

The lives which the volume before us contains are those of men truly eminent; but we should have more approved of the selection, if a greater portion had been taken from modern times, of which the exactness of contemporary writers had preserved the early history with minuteness. To show *how* men became great, by *what means* they attained eminent knowledge, or high excellencies, is the business of him who would
forward

forward youth in the race of intellect. Too little of this is done in the work before us: it may be read by a school-boy with attention, who shall not after all be instructed in improving the circumstances of his situation, or cultivating the energies of his mind. The greatest and only advantage which a young man can be expected to obtain from even the diligent perusal of this volume, is the exercise of his memory. It will neither correct his judgment, nor expand his imagination.

A still more serious objection will be made to this work. It is written in a style singularly artificial, ungrammatical, and inelegant. So essentially faulty is it in this respect, that our duty obliges us to produce examples for the consideration of the parents and teachers of youth. The discerning reader will observe more than one fault of the kind alluded to in the following sentence:—

P. 2.—‘The noble and elevated sentiments with which nature had endowed him, were now roused into action; and, not satisfied with reciting, he speedily learned to read his native tongue, and afterwards to acquire a knowledge of Latin, which opened new sources of enjoyment to him, and fanned the generous flame that lay smothered in his breast.’

We cannot make *sense* of the following sentence: it is either very unhappily constructed, or it involves something very like a contradiction.

P. 79.—‘But though the higher lines of trade are by no means incompatible with the greatest advances in learning, Gresham’s destination in life, much for his interest and credit, was early fixed by paternal solicitude, and he soon engaged in commerce, which put an end, in a great measure, to his literary pursuits, although not to his zeal in the cause of learning.’

Two sentences occur very little apart from each other in the life of Shakespeare, which appear to be contradictory. The poet is represented in the first as possessing a soul *darting early into distant scenes of glory*; and in the second, the calling forth of his *latent spark of genius* is ascribed to the consequences of his stealing the deer, without which it might have been *smothered for ever*.

P. 130.—‘What progress he made there, what indications he gave of his future celebrity, are wholly unknown; but, as genius is born with us, it is probable that he early “warbled his wood-notes wild,” though unnoticed by the dim eye, unheard by the dull ear of ordinary men. The fancy of Shakespeare was unquestionably pluming its infant wing, even amidst the most indifferent avocations, and his soul darting into distant scenes of glory and of fame. That he pursued his father’s trade, as the means of a livelihood, seems to be pretty well ascertained; but his success and reputation can only be judged from the incident which, however disgraceful in itself, gave a new direction to his talents, and called forth the latent spark of genius, that might otherwise have been smothered for ever.’

We

We must repeat that, though the characters which our author has presented are all of them characters of eminence, he seems to have greatly neglected the purpose of his publication, in the manner in which they are exhibited.

It is not a bombastic display of the attainments of the illustrious persons, whose lives are recorded, which is calculated to render a work of biography an useful manual of instruction, but a simple and perspicuous explanation of the process by which they arrived at such attainments; or, where this was, from the obscurity of their early history, impracticable, the author should at least have observed greater accuracy in delineating and distinguishing their characteristic qualifications.

We have to object, therefore, not only to his language, which is tumid, embarrassed, frequently obscure, and on every account highly improper to be proposed to the attention of youth; but also and more particularly to the manner in which he portrays the respective characters of the men he describes, and deduces, as it were, the moral from his story.

Of this it may not be improper to give a few specimens. The following observations occur at the conclusion of the life of Sir Thomas More.

P. 47.—‘It has been observed of this illustrious character, that the ignorant and the proud, however exalted, were such as he respected the least; but he was the patron of every man of science and merit, and kept up a correspondence with all the literati in Europe. As a judge, he was most upright; as a man, truly amiable, facetious, and pleasing; but on the subject of religion, he was weak and credulous to a high degree. Tinctured with superstition, and attached to the Romish church with inflexible adherence, he suffered his good sense to be obscured by the glosses of error, and the dogmas of theologists; and fell a martyr, perhaps, to obstinacy rather than to reason. Yet we cannot help respecting the errors of principle, as much as we despise the whifflings of inconsistency.’

If our author be so desirous of inspiring his readers with contempt for *inconsistency*, it was surely not very politic in him to present them in the same breath with so flagrant a specimen of it. Is he not afraid of being charged with *whiffling*, when he tells us in one sentence, that Sir Thomas’s conduct was the result of *obstinacy* rather than of reason, and in the next, that it proceeded from an *error of principle*? And is he likely to redeem his credit by attempting to teach his young pupils, that, whether the result of obstinacy or of error, his conduct was *on this account* entitled to *respect*? We cannot but express regret that the judgment which some of Dr. M.’s former productions have obtained him credit for, should so shamefully have deserted him on the present occasion.

The following is our author’s summary of the character of Algernon Sydney:

P. 256.—‘In short, Algernon Sydney commands our respect rather than our love: he was too inflexible for a politician who really wished

to

to serve his country, and had none of those amiable weaknesses which conciliate affection, and blunt the edge of opposition.'

Such language needs no comment: it speaks sufficiently for itself.

The following concluding sentence in the life of Sir Isaac Newton might have been very well, if his readers had been prepared to consider the allusion contained in it in reference to the *frail* part of the fair sex; but it is in apology for Sir Isaac's having abstained from *matrimony*.

P. 331.—'In fact, it has been said, that his little attachment to *women* and wine was a principal means of his successful attainments in knowledge!'

Our author should surely have paid more respect to his female co-operators in the line which he has chosen—if, after the specimens which we have given, his work be allowed a place in the library of a school for education. But we apprehend our readers are now prepared to agree with us, that neither the style, nor the sentiments of this book, are adapted to the cultivation of the young mind. There is scope, however, for rendering it much less objectionable in a second edition; and, so much do we approve of a biography for schools, and such is the reluctance with which we have been obliged to express our censure of the present attempt to supply the want of one, that it will give us great pleasure to acknowledge such emendations.

LITERARY INTELLIGENCE.

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CORRESPONDENCE.

GENTLEMEN,

Dublin, Feb. 20, 1799.

In your Review for December last, you have given an account of
a work lately published at Zurich, entitled the History of the Wal-
denfes, by Baron Moser. As the book is not to be had in this coun-
try, you will oblige me and many other Philologists, by informing us,
if the Author says any thing of the ancient language of these curious
people; and, if the insertion of the following extract from the second
edition of General Vallancey's Grammar of the Irish Language, is
not incompatible to the plan of your Review, it would probably lead
to some further investigation of the history of the Waldenses. The
General has copied the Lord's Prayer in the Waldense, from Cham-
berlaynes *Oratio Dominica in diversas omnium fere gentium linguas*,
Amsterdam, 1715, which is also in the *Oratio Dominica, plus centum*
linguas. London. 1700, and collated it with the Irish, in which
there appears an astonishing affinity.—

WALDENSE.

IRISH.

- | | |
|--|---|
| 1. Our n'Arme * ata air neambh. | 1. Ar n'Arm ata air neámh. |
| 2. Beanich a tainim. | 2. Beannaichear t'anim, |
| 3. Gu diga do riogda. | 3. Go ttigea do rioghacda. |
| 4. Gu denta du hoill, air talmhin,
mar ta ar neambh. | 4. Go deantar do'hoil, ar talm-
han, mar 'ta ar neamh. |
| 5. Tabhar dhim anmügh † ar
naran limbhail. | 5. Tabhar dhúin aniugh ar naran
laethamhail. |
| 6. Agus mai dhúine ar fach,
amhail mear marhimhid ar
fiacha. | 6. Agus maith dhúine ar fach,
amhail mar maithmhidne ar
fiacha. |
| 7. Na leig sin ar ambharibh. | 7. Na leig sin ambhuaribh. |
| 8. Acht saorsa sin on olc. | 8. Acht saorsa sin on olc. |
| 9. Or sletsa rioghta, comhta,
agus gloir gn sibhiri. | 9. Or is leatfa ríoghaicta, cum-
haicta, agus gloir gan fíor-
raidhe. |

To which the General adds the following remarks:

The reader must not confound this language of the Waldenses or
Vaudois of the Alps, with that of the Waldenses or Vaudois of the
low lands. The latter were so named from Peter Waldo of Lyons,
the reformer, who lived about 1160. The Waldenses (Gualdenses,

* Arm. holy of holies, or Arm. for Arman, Lord; whence Armann
a Chief, King, Prince. Siora Arman, favour us O Lord. Sihora
Armen, lingua barbarâ, Domine miserere. St. August. Ep. 178.

† Dhim is the singular number: in the next line but one it is cor-
rected—dhúin, to us. Anmügh is certainly an error of the press,
and should be *aniugh*, i. e. to day.

Wall-

Wall-daoine or Gall-daoine, i. e. men of Gaul) we are here speaking of, bore this name ages before Waldo of Lyons existed. Hence some ecclesiastical historians remark, that it appears, another Waldo lived some hundred years before Peter Waldo. Mosheim properly cautions the readers, carefully to distinguish the Waldenses of Lyons, from the Waldenses or old inhabitants of the vallies of Piedmont. Mr. Bochat in his *Mémoires Critiques sur l'Ancienne Suisse*, says, it is a certain fact that the Celtic language remained in Switzerland to a very late period; it is now chiefly confined to the Patois of the inhabitants of the Pays de Vaud.

That these Waldenses had this name before Peter Waldo's existence, is evident from a manuscript dated 1100, now in Cambridge library, deposited by Morland, ambassador from England to Turin*. The history of these surprizing people has been written in German by M. Martinet, entitled, *Kerkelyke Geschiedenis der Waldenzen*, and printed at Amsterdam in 1765. In the same year an extract from it was published in the *Bibliothèque des Sciences*, Oct. Nov. Dec. From this extract we learn, that these Waldenses are of a very ancient origin, of pure religion and simple manners: that they had formerly their own proper kings and governors, but in the 13th century became subjects of Sardinia: that they professed Christianity in the second century at least, and have invariably continued that profession to this day: that, shut up in the Alps and separated from the world by chains of inaccessible mountains, they preserve their ancient language, customs and religion, dwelling in the vallies of Lucerne, Perouse, and St. Martin: that in 1110, the tenets of their religion and a catechism were composed in their vulgar tongue, and in 1120 an explanation of the *Oratio Dominica* was sent abroad; and the name Vauxdois was given to them, because living in vallies. It is probable the *Oratio Dominica* was copied by the London Editor, and by Mr. Chamberlayne, from the Cambridge manuscripts: it is to be wished they had quoted their authority, as it seems highly improbable, if not impossible, that two nations of people, though descended from the same original stock, should have preserved their language to this day, with so little variation, as appears in the Irish and the Waldenses, (the latter is even more grammatical than the former,) separated as they have been for so many ages and at such a distance.

The Waldense language did not escape the notice of the learned M. Count de Gebelin: "The dialect of the Valdois, says this author, is little known, and neglected by the professed linguists †. The Cimbri

* In Cambridge are manuscripts of divers pieces of the Waldenses, and amongst them an old manuscript of some books of the Old and New Testament. (Allix on the ancient Churches of Piedmont, p. 169.)

† Où regne un idiome peu connu, et méprisé des personnes qui font profession d'être juges en fait de langues; cet idiome est le Valdois. (Mond. primit. T. iv. p. 5.) In agro Veronensi, inter populos qui a Turre confinium usque ad Rivoltellum habitant, reperiuntur duodecim millia ex Cimbrorum reliquis, qui Semi-Germanica adhuc

Cimbri of the Alps probably speak a Celtic dialect also: I mean the Sette Comuni, who established themselves in the Veronese and Vincentine mountains, but the greater part in the latter, after their defeat by Caius Marius and Lutatius Catullus."

That the descendants of the ancient Gauls settled in the Alps, we have the authority of Polibius and of Livy, of the ancients; of the moderns, Hondius, who in his geographical and topographical description of Italy, gives these people the same Celtic origin. He observes also, that they call the pasture ground *Alp faren*; in Irish *Alp fearann* is a grazing mountain, or a mountain clothed with soil: he adds, that they named Tuscany *Tyrrhenia*, or *Tyrrghenia*, à turribus, because abounding in towers; in Irish *Torraighean* is a tower; accordingly the French geographers named this country Tourragoux.

Thus far the Author of the Irish Grammar. Having lately perused Keating's History of Ireland, where mention is made of an expedition from Ireland to the continent, under the command of one *Dathi*, who was killed by lightning at the foot of the Alps, and that the Irish army, having lost their leader, settled in that country, or at least none ever returned, I am inclined to think these Waldenses take their name from this colony of Irish, who would naturally call themselves *Gal-duine*, foreign men, or *Gael-duine*, Irish men, as we now call the Erse or Irish language the Gaelic tongue. I am, Gentlemen,

Your most obedient humble servant, ANGLO-HIB.

We are sorry that we cannot return the communication of our correspondent by the information which he asks of us respecting the particulars of Baron Moser's History. We do not find that the work has yet found its way into this country, and the article which he alludes to in the Anal. Rev. for December, was merely an extract from a German Journal.

A Correspondent has pointed out to us the origin of a splendid image, which we extracted from Dr. Drennan's Letter to Mr. Pitt, (Review for Feb. p. 155); which we are induced to copy, not as an instance of plagiarism or imitation; but as the admirable improvement of an excellent original. *Gibbon*, in the 11th volume of his great history, p. 294, commenting on the influence of the crusades in destroying the feudal aristocracy, thus concludes; 'The conflagration which destroyed the tall and barren trees of the forest, gave air and scope to the vegetation of the smaller and nutritive plants of the soil.'

The poem which A. Z. inquires after has not been delivered to us: We will endeavour to give it a place in our Review when we receive it. We think if A. Z. will give himself the trouble to re-examine our article upon the sermon which he alludes to, he will find that he has misunderstood the object of our censure.

The work of Prof. Dalzel, which Mr. R. inquires after, is his *Collectanea Græca minora & majora*, sold by Messrs Robinsons, Paternoster-Row.

The article which he mentions in his P. S. will be attended to when it appears.

adhuc utuntur lingua, et in montibus versus septentrionem degunt. (Ughell, T. v. Ital. see p. 529.)